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A

COMMENTARY

ON THE

REVELATION

OF

St. JOHN.

IN TWO VOLUMES.

BY BRYCE JOHNSTON, D. D.
MINISTER OF THE GOSPEL AT HOLYWOOD.

A NEW EDITION.

TO WHICH IS ADDED,

A MEMOIR OF THE LIFE OF THE AUTHOR,

BY

THE REV. JOHN JOHNSTONE,
MINISTER OF CROSSMICHAEL.

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A

COMMENTARY

ON THE

REVELATION.

VISION VI.

CHAP. XII.

THIS chapter contains an account of the ſixth viſion which John ſaw. In it, from verſe firſt to fifth, is contained a comprehenſive view of the ſtate and appearance of the Chriſtian church, from the time of the reſurrection of Chriſt to the commencement of the temporal power of the Roman pontiff in the year 756. From verſe 6th to the end of the chapter is a comprehenſive view of the ſituation of the Chriſtian church, from the year 756 to the final overthrow of Papal Rome, in the

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year 1999. This laſt part of the chapter foretels events which are cotemporary with the propheſying of the two witneſſes in ſackcloth in the preceding chapter, the reign of the beaſt in the following chapter, and the pouring out of the ſeven vials in the ſixteenth chapter. So many cotemporary repreſentations of the ſituation of the Chriſtian church and of the Roman hierarchy, in different points of view, throw light upon each other, and confirm their meaning.

Verſes 1ſt, 2d.—And there appeared a great wonder in heaven, a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars: and ſhe being with child, cried, travailing in birth, and pained to be delivered.

The word in the original which is tranſlated *wonder*, is σημειον, which ſignifies a ſign. Signs and wonders are perfectly diſtinct from each other, and are expreſſed in the Greek language by words as different from each other as theſe two words are in the Engliſh language. They are both mentioned in Heb. ii. 4. among thoſe ways by which God bore teſtimony to the declarations of the apoſtles: "God alſo bearing them witneſs, both "with ſigns and wonders, and with divers mira-

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" cles, and gifts of the Holy Ghoſt." In that verſe, σημεῖον is the word in the original which is uſed for a ſign, and τέρας for a wonder. All theſe four ways of divine teſtimony, by ſigns, wonders, miracles, and gifts of the Holy Ghoſt, are diſtinct from one another. To explain the proper import of every one of them would be a deviation from our preſent ſubject: A ſign is ſome viſible repreſentation, by which a future event, which ſhall bear a ſtriking reſemblance to that ſign, is predicted. When an event takes place, which correſponds to that ſign, men may be certain, from its correſpondence, that it is the one which was ſignified by the ſign.

Both in the Old and New Teſtament many inſtances of ſigns occur. I ſhall mention only a very few of them, from which the reader may perceive the proper meaning of a ſign. Ezekiel iv. 1, 2, 3. " Thou alſo ſon of man, take thee a tile, " and lay it before thee, and pourtray upon it the " city, even Jeruſalem. And lay ſiege againſt it, and " build a fort againſt it, and caſt a mount againſt " it; ſet the camp alſo againſt it, and ſet battering " rams againſt it round about. Moreover, take " thou unto thee an iron pan, and ſet it for a wall " of iron between thee and the city, and ſet thy " face againſt it, and it ſhall be beſieged, and thou " ſhalt lay ſiege againſt it: this ſhall be a *ſign* to " the houſe of Iſrael." Thus, this viſible repreſen-

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tation of a ſiege of the city of Jeruſalem is a prophetic *ſign* that Jeruſalem ſhall in fact be beſieged in a manner ſtrictly correſpondent to this model or ſign of a ſiege. Matth. xii. 38, 39, 40. "Then certain of "the Scribes and of the Phariſees anſwered, ſaying, "Maſter we would ſee a *ſign* from thee. But he "anſwered and ſaid unto them, An evil and a- "dulterous generation ſeeketh after a ſign, and "there ſhall no ſign be given unto it but the ſign "of the prophet Jonas. For as Jonas was three "days and three nights in the whale's belly, ſo "ſhall the Son of man be three days and three "nights in the heart of the earth." Here Jonas being three days and three nights in the whale's belly, and afterwards appearing alive on dry ground, is fixed upon as a prophetic ſign that Chriſt ſhould die, be buried, and ſhould riſe from the dead on the third day, Luke ii. 11, 12, "For unto you is born this "day, in the city of David a Saviour, who is Chriſt "the Lord. And this ſhall be a *ſign* unto you, ye "ſhall find the babe wrapped in ſwaddling clothes, "lying in a manger." Thus, by their finding a babe lying in a manger, an unuſual place, they ſhould ſee a *ſign* of the extraordinary birth of Jeſus, and be ſatisfied of the truth of the declaration of the angel, who told them, "that that day was "born a Saviour, who was Chriſt the Lord."

Hence, when in the verſe under our view it is ſaid "there appeared a great *ſign* in heaven," the import

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import of this expreſſion is, that this viſion which John ſaw, and which is expreſſed in this hieroglyphic, is a ſymbolical deſcription of an appearance of the Chriſtian church, by which it may be diſtinguiſhed from all other churches in the world.

She is like a woman for her beauty, her gentleneſs, her fruitfulneſs, and her dependance upon a more powerful perſon for her protection, proviſion, and defence.

She is clothed with the ſun. Her chief ornament and protection is Chriſt, the Sun of righteouſneſs. In the natural world, the ſun is the centre of motion to all the planets in the ſolar ſyſtem, hath light and heat in itſelf, and reflects theſe on all the other parts of the ſyſtem; hence, in the ſymbolical language, the ſun ſignifies Jeſus Chriſt, who is the centre of knowledge, righteouſneſs and joy to the Chriſtian church, hath theſe eſſentially, inherently, and underivedly in himſelf, and communicates them to every part of his church, in that proportion which beſt accords to the whole ſyſtem.

The moon which is a ſatellite of this earth, and which continually moves round it, which has no light in itſelf, which reflects the light of the ſun only upon the earth, and which ſhines in the abſence of the ſun only, is a moſt ſtriking ſymbol of the Jewiſh church. As the moon is a ſatellite of this earth, that church bore a great reſemblance to the

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the kingdoms of this world, in its external ceremonies, pomp, and civil and political laws. As the moon gives no light but what ſhe reflects from the ſun, the Moſaic diſpenſation can be underſtood only when it is viewed as typical of Chriſt, the ſun in the kingdom of God. As the moon ſhines only in the abſence of the ſun, the Moſaic diſpenſation was in force only until Chriſt by riſing from the dead proved himſelf to be the Son of God with power, eſtabliſhed the Chriſtian church, and made the Moſaic diſpenſation diſappear like the moon at the riſing of the ſun. Hence, the moon is ſaid to be under the feet of the woman, becauſe the law of Moſes was as a ſchoolmaſter to bring men unto Chriſt; and all its ordinances and ceremonies were accompliſhed in and abrogated by the death and reſurrection of Chriſt, on which the Chriſtian church was eſtabliſhed.

This woman has on her head a crown of twelve ſtars. Stars always ſignify miniſters of religion. The twelve ſtars ſignify the twelve apoſtles of Chriſt, the firſt miniſters of religion in the Chriſtian church. They are her crown, becauſe her doctrine, worſhip, and diſcipline, exactly correſpond to what theſe apoſtles taught, and recorded in the ſacred ſcriptures, and becauſe all her real miniſters in ſucceeding ages preach only what was firſt taught by theſe apoſtles. They have no powers as miniſters of Chriſt's church to teach any new doctrine, worſhip,

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worſhip, or diſcipline, which were not taught by the twelve apoſtles of Chriſt, by divine authority. Thus the apoſtle Paul, ſpeaking of Chriſtians as a church or collective body, ſaith, Epheſ. ii, 20. "Ye "are built upon the foundation of the apoſtles "and prophets, Jeſus Chriſt himſelf being the "chief corner ſtone." This church, thus conſtituted, ſhall bring forth many children. Her votaries and diſciples ſhall be formed through much ſuffering and with much difficulty.

Verſes 3d, 4th, 5th.—And there appeared another wonder in heaven, and Behold, a great red dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads. And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child aſſoon as it was born. And ſhe brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

In theſe verſes, the apoſtle mentions another ſign, (σημειον), which ſhould appear in the church of Chriſt; even "a great red dragon, having ſe-

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" ven heads and ten horns, and ſeven crowns up-
" on his heads." This dragon ſignifies " that old
" ſerpent, called the Devil and Satan," as it is explained in verſe 9th of this chapter. By the ſeven heads with ſeven crowns upon them, is meant the Roman empire until the termination of the imperial government, with the city of Rome for the ſeat of government. In chapter xvii. 9, 10. we are informed, that the ſeven heads ſignify the ſeven mountains on which the city of Rome was built, and the ſeven kings, or forms of civil government which have that city for their ſeat, as ſhall be fully ſhewn in the commentary on that paſſage. The city of Rome was built on the following ſeven hills, Palatinus, Cœlius, Capitolinus, Aventinus, Quirinalis, Viminalis, and Eſquilinus.

From the foundation of the Roman government to the preſent day, there have been exactly ſeven diſtinct forms of government, which have had the city of Rome, (the Urbs Septicollis) for their ſeat. The diſtinguiſhed hiſtorian, Tacitus, who wrote a little before the time of this viſion, ſays, in his Annals, *lib.* i. cap. 1. " Rome was firſt governed
" by kings, then by conſuls, by dictators, by
" decemvirs, and by military tribunes with conſu-
" lar authority." All hiſtorians agree, that theſe five diſtinct forms of civil government had taken place in ſucceſſion in Rome, before the commencement of that of emperors. Theſe five were all

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all paſt, before John ſaw this viſion, as he informs us, chap. xvii. 10. and another, that is, a ſixth one, was then in exiſtence. This ſixth one was that of the emperors. Domitian, one of theſe emperors, baniſhed John to the iſland of Patmos, where the revelation, contained in this book, was made to him.

The ſixth or imperial form of government is long ago paſt, and the ſeventh, or papal form of civil government, hath continued ſince the year of Chriſt 756.

The ten horns are the different kingdoms, which were conquered by the Roman empire, who, during the period of time to which this hieroglyphic refers, were treated as conquered provinces, and were deprived of their regal or independant power. As the ſtrength of ſome of the fierceſt beaſts lies in their horns, or rather as their ſtrength is collected and applied to one point by their horns; in the ſymbolical language; horns ſignify the collected ſtrength of one body of men under one head, that is, the power of a kingdom under one king. This ſymbol is uniformly uſed in this ſenſe, by all the prophets, particularly by Jeremiah xlviii. 25. by Zechariah i. 18. 19. and by Daniel viii. 20, 21. The laſt of theſe paſſages I ſhall here tranſcribe, "The ram which thou ſaweſt having two *horns*, are the kingdoms of Media and "Perſia, and the rough goat is the king of Greece,

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" and the great horn between his eyes is the firſt " king." In chap. xvii. 12. John expreſsly ſays, " that the ten horns are ten kings, which have re- " ceived no kingdom as yet." That he is there explaining the very ten horns now under our view ſhall be ſhewn in our commentary on that verſe.

In this hieroglyphic the crowns are upon the ſeven heads, and not upon the ten horns, to ſignify that during the period to which it relates, Rome ſhall be veſted with the only ſupreme independent civil power; and that theſe provinces, though formerly independent kingdoms, and though, in a future period, they ſhall again become independent kingdoms, yet during this period ſhall be ſtripped of their regal power; but ſtill as conquered provinces ſhall add to the ſtrength of Rome. In a ſucceeding period theſe conquered provinces ſhall become independent kingdoms, and then they are repreſented, as in verſe 1ſt of the next chapter, by ten horns with *ten crowns upon them*, while there are no crowns upon the ſeven heads, but only the name of blaſphemy. The plain meaning, therefore, of this ſign is, that Satan, not immediately, but by the Roman empire, as an inſtrument in his hands, ſhall attempt to deſtroy the church of Chriſt. The various attempts, which he ſhall make, are particularly deſcribed in this chapter, and ſhall be illuſtrated as they occur.

This dragon is called *great* to ſignify the great power

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power of Rome during the period of this hieroglyphic, and *red* to ſignify the great quantity of the blood of the martyrs, which ſhould be ſhed in the different perſecutions carried on by the heathen Roman emperors.

By the influence of the Roman emperors, after they ſhould be called Chriſtian, a great proportion of the miniſters of Chriſt's church, ſtiled the ſtars of heaven, ſhould be ſo dazzled and charmed by the outward grandeur and magnificence of the many heathen rites, which, at that period, ſhould be introduced into the worſhip of thoſe who ſhould call themſelves Chriſtians, and ſo captivated by the great temporal emoluments of the miniſterial office, that they ſhould be caſt unto the earth. They ſhould no longer continue the miniſters of Chriſt's church, but ſhould become the miniſters of the church of Rome, which ſhould then be modelled like the kingdoms of this earth.

The Roman empire ſhould firſt attempt to deſtroy, not the woman, but only her child, and that ſo ſoon as he ſhould be born. The woman ſignifies the Chriſtian church, as an organiſed or conſtituted church, conſiſting of a fixed ſyſtem of doctrine, precepts, worſhip and diſcipline conformable to the ſacred ſcriptures of the new teſtament. Her child ſignifies all thoſe individual Chriſtians, who, by their belief and obedience of theſe, are rendered the real votaries of that church. The

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firſt attempt of the Roman power ſhould be, not to corrupt the Chriſtian church, but to kill and deſtroy individual Chriſtians, and theſe it ſhould perſecute in a very early period of the church. The church ſhould produce a manly race, whom no dangers ſhould intimidate, and no ſufferings ſhould depreſs. A race, who, at a diſtant period, ſhall ſubdue all nations, with a rod of iron, and who, upon the overthrow of the various kingdoms and nations mentioned in prophecy, ſhall reign triumphant on the earth.

This prediction of ruling all nations, refers to a period long poſterior to that in which Rome ſhould perſecute individual Chriſtians, as is evident from the word μελλω, expreſſive of futurity, which is uſed in verſe 5th, relative to the time of ruling with a rod of iron. This prediction refers to the ſame event, and is expreſſed almoſt in the ſame words, with thoſe contained in Pſal. ii. 9. and Rev. xix. 15. We are not to ſuppoſe that any of theſe predictions ſignify that Chriſtians ſhall, with armies, fight againſt, and with relentleſs cruelty deſtroy the nations, who oppoſe Chriſtianity and her votaries. It is only ſignified, that, in the courſe of Divine providence, inſtruments ſhall be raiſed up at laſt, completely to overthrow all the nations which oppoſe the kingdom of Chriſt, and that the time ſhall then come, when Chriſtianity and her votaries ſhall reign triumphant. Some of theſe nations,

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tions, as ſhall afterwards be ſhewn in the proper place, ſhall be the rod of iron, by which, in the courſe of providence, others of theſe nations, and particularly the Roman empire ſhall be broken to pieces.

In the mean time, the child was caught up to God and his throne. The child ſignifies the ſame perſons, who are repreſented in chap. iv. 4. by the four and twenty elders clothed in white raiment ſeated round about the throne of God, that is true Chriſtians. True Chriſtians, during that period ſhould make but little figure upon earth, neither they nor their peaceful ſyſtem of religion ſhould appear very likely to ſubdue and overcome all nations. As if caught up to the throne of God they ſhould, in ſome ſenſe, be inviſible; becauſe men ſhould not be able to ſay with abſolute certainty that this or that perſon is a ſon of the church, a real Chriſtian; not being able to look directly to the real and internal qualities of the underſtanding and the heart, which form the Chriſtian character; yet, they ſhould all be true worſhippers of God, ſhould enjoy communion with him, ſhould be his people and ſubjects, governed by his law and protected by his power.

The prophecies, contained in theſe five verſes, have been fulfilled, with a moſt ſtriking exactneſs, ſo far as the times, to which they refer, are yet come. The Chriſtian church hath been erected

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in the world. Her chief glory and ſupport is Chriſt. Her ſyſtem of religion is that which was taught by the twelve apoſtles. The Jewiſh diſpenſation was preparatory to the Chriſtian, and was accompliſhed and abrogated by the death of Chriſt, that great event which opened up the Chriſtian diſpenſation. The heathen Roman emperors did not attempt to corrupt the church of Chriſt in her doctrines, precepts, worſhip or diſcipline: But they carried on the moſt violent and bloody perſecutions againſt individual Chriſtians, her children, as has been ſhewn under ſeals 2d, 3d, and 4th, in chap. 6th.

In the reign of Conſtantine the Great, and of ſeveral ſucceeding emperors, many of the miniſters of religion were induced to admit into what might then have been called the church of Rome, rather than the church of Chriſt, doctrines, modes of worſhip and rules of conduct and diſcipline, which were borrowed from heathen theology, and from civil governments. The Chriſtian church had many votaries, notwithſtanding all the dangers to which they were expoſed. To this day ſhe hath many votaries, who are all known to God, who worſhip him in ſpirit and in truth, who enjoy communion with him, who reſpect his authority and laws, and are protected and defended by him. Though, in ſome ſenſe, they are inviſible to men, they are all known to God. He ſees ſome to be Chriſtians

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Chriſtians whom men do not believe to be ſuch. He knows that ſome are not Chriſtians, whom many men believe to be Chriſtians. Probably he ſees ſome Chriſtians in churches or ſocieties, in which ſome men think there are few or perhaps none; and he ſees ſome not to be Chriſtians in churches or ſocieties, where ſome men think they are almoſt all Chriſtians. The time is not yet come, when this child of the woman ſhall rule the nations with a rod of iron. It is ſtill at a conſiderable diſtance. The exact time ſhall appear, as we proceed in this book. When the predicted time ſhall come, we have the beſt reaſon to expect, that the event predicted ſhall alſo take place.

Verſe 6th.—And the woman fled into the wilderneſs where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand and two hundred and threeſcore days.

Having told us in the preceding verſe in what ſituation the child was placed until the time ſhould come when he ſhould rule the nations with a rod of iron; John tells us in this verſe in what ſituation the woman is placed for that period of time. She fled into the wilderneſs, where ſhe had a place prepared of God where ſhe ſhould be fed for 1260 prophetic

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prophetic days; that is, as explained in chap. xi. 1, 2. 1243 ſolar years. When theſe 1243 years ſhall commence, and conſequently when they ſhall end, ſhall appear from the commentary on verſe 14th, and ſhall be ſtill farther cleared up on chapter xiii.

During this period, the church is ſaid to be in the wilderneſs, in an obſcure and diſtreſsful ſituation. During that period, ſhe hath no place prepared of men. There is no viſible eſtabliſhed church, in which nothing is to be found except what exactly accords to the conſtitution of the Chriſtian church as it is delineated in the bible, and in which none can be found except thoſe who are real Chriſtians.

But ſhe hath a place prepared of God. He ſtands in no need of human eſtabliſhments to preſerve his church in the world, nor to tranſmit his ordinances from one age or country to another. He hath effectually provided for the exiſtence of his church in the world; and he perfectly knows all thoſe ſcattered individuals every where who entertain juſt views of the Chriſtian church, and who are her real votaries.

Even in this wilderneſs ſtate, ſhe ſhall be fed. Chriſtians, even in the worſt times, ſhall receive as much ſpiritual food as ſhall ſupport them in their faith. Every thing conſidered, the preſervation of the church of Chriſt during this period ſhall be ſo extraordinary

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extraordinary and ſo much beyond the natural tendency of ordinary means, that it may well be compared to the miraculous feeding of the Iſraelites with manna in the wilderneſs.

Verſes 7th, 8th, 9th.—And there was war in heaven; Michael and his angels fought againſt the Dragon, and the Dragon fought and his angels: and prevailed not, neither was their place found any more in heaven. And the great Dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

Before the woman fled into the wilderneſs, there was war in heaven between Michael and the Dragon. Michael ſignifies Jeſus Chriſt. In Daniel chap. x. 13,—21. Michael is repreſented as contending for, and ſtanding by the ſervants of God. From the deſcription given of the conduct of Michael in theſe paſſages and alſo in this verſe, it is evident that ſuch is the ſignification of this ſymbolical name. The very meaning of the word alſo ſuggeſts this interpretation. It is a Hebrew word, which in that language ſignifies "He who is God." But Jeſus Chriſt is God. The parties in this war

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were, on the one ſide, Michael and his angels; and on the other, the dragon and his angels. On the one ſide were Chriſt and all true Chriſtians; and on the other were the Devil and all thoſe men who had embraced, and attempted to ſupport and propagate thoſe errors in religion which came originally from the Devil, and to the propagation of which he tempts men.

This war was in heaven, the Chriſtian church. In it the Devil and his angels were defeated, baniſhed from heaven, (the Chriſtian church), and caſt down to the earth, the Roman empire. The plain meaning of this ſymbolical repreſentation is, that by the ſecret temptations of the Devil, through their fondneſs for pre-eminence, external pomp and riches, many members of the Chriſtian church ſhould take the moſt effectual method to corrupt the purity and ſimplicity of the goſpel: that on the other hand, many other members of that church, through faith in Chriſt, a ſacred reſpect for his authority, and the influence of his grace, ſhould adhere ſo cloſely to the divine purity and ſimplicity of the goſpel, that no worldly honours, preferments, or emoluments ſhould make them adopt or approve the corruptions introduced by the other members; that the former ſhould adhere to their corruptions, and the latter to the ſimplicity of the goſpel ſo firmly, that they ſhould ſeparate from and no more hold religious communion

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nion with each other; and that from the time of their ſeparation, the former ſhould become in reality the Roman empire, the only kingdom in the world, during the period to which this prediction refers, known in antient prophecy, and therefore ſtiled the Earth; but that the latter ſhould continue ſo cloſely in the purity and ſimplicity of the goſpel, that they ſhould ſtill be called the Kingdom of Heaven, the name which is given to the real church of Chriſt, both by the prophets and the evangeliſts.

This prediction was verified in the early and keen conteſts for pre-eminence among the members of the Chriſtian church, and for uninſtituted, (and which is the ſame thing) for abrogated ceremonies, which took place as early as the days of the apoſtles; and which afterwards increaſed to ſuch a height as to form the huge fabric of the Roman hierarchy, which was completed when Pepin king of France veſted the Pope of Rome and his ſucceſſors with a temporal dominion in Rome in the year of Chriſt 756.

Verſes 10*th*, 11*th*, 12*th*.—And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down,

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which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore, rejoice ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea; for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

In the preceding verſe, the ſeparation of the church of Rome from thoſe Chriſtians who adhered to a church inſtituted according to the ſimple rule of ſcripture, is juſtly repreſented as a victory obtained over Satan and his diſciples. In theſe verſes, the church of Chriſt is repreſented as rejoicing on account of that victory. The voice which proclaims this triumph is in heaven, the church of Chriſt. When the church of Rome appeared in ſo great outward pomp and ſhew, and was endowed with ſuch large temporal poſſeſſions, the men of the world would imagine that the victory was on the other ſide; but real Chriſtians judged otherwiſe, and better. They knew that in matters of religion outward pomp, ſhew, and temporal poſſeſſions are not to be compared with the belief of truth, the pure worſhip of God, the practice

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of univerſal righteouſneſs, and the enjoyment of real happineſs. Therefore, they conſidered it as a great victory that the attempts of Satan to corrupt the purity and ſimplicity of the Chriſtian church had been defeated, and that by them he had corrupted only that church and kingdom which was the very oppoſite to the Chriſtian church. On this occaſion they rejoice, becauſe by caſting Satan with his diſciples out of the church the arm and ſtrength of God and the power of Chriſt are diſplayed, and Chriſtianity appears again in that purity in which ſhe offers eternal ſalvation to her votaries.

Theſe diſciples of Jeſus, who under his protection and aſſiſtance overcame the diſciples of Satan, were victorious by the merit of the blood of Chriſt, and that full confidence which they repoſed in it as the only ſufficient atonement for the ſins of men. It was this which made them deſpiſe all the luſtrations, penances, maſſes, and indulgences of the church of Rome. They reaſoned juſtly, when they concluded that if Chriſt took away ſin by the one ſacrifice of himſelf, that if he is the propitiation for our ſins, and not for ours only but alſo for the ſins of the whole world, all theſe modes of expiating ſin are vain, abſurd, and impious.

They overcome him alſo by the word of their teſtimony. They did not fight with carnal weapons. They knew that fire and ſword could never

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ver enlighten the underſtanding, convince the judgement, perſuade the will, nor purify the heart; but they believed and uniformly expreſſed the truth, in ſpite of all oppoſition. No perſecution could make them deny Chriſt and Chriſtianity, or even ceaſe to give their explicit teſtimony to them. This teſtimony was one great inſtrument, by which under God they overcame Satan and his diſciples. It had a natural tendency to victory. Had they been intimidated and ſilenced, how could the truth have been tranſmited to the riſing generations, or to men in heathen countries? or how could men have been ſatisfied that they did believe thoſe truths, which they did not profeſs? But if their enemies could by no other way hinder them from giving their teſtimony to the truth, could they not put them to death, and thus completely ſilence them? This they frequently did, but even by this they could not overthrow the kingdom of Chriſt, becauſe his diſciples loved not their lives unto the death. Death, in all the moſt terrifying dreſs which men could give it, could not fright them from their attachment to the truth. They ſealed their teſtimony to the truth with their blood, wherever providence called for ſuch a ſeal. That firmneſs, fortitude, and triumph with which they gave their teſtimony at the ſtake, and when expiring amid all thoſe worſe than ſavage cruelties with which the Roman empire ſtands diſgraced, in an age

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age in which it boaſted of its high civilization and refinement, convinced the ſpectators that they were ſerious in the belief of their religion, that it afforded them joys and proſpects with which they would not part for property, liberty, and even life itſelf; and that they were ſupported by a divine power. By means of their ſufferings many were converted to that divine religion which rendered its votaries ſo far ſuperior to the pleaſures and the ſufferings of this life, and among theſe not a few of their perſecutors. Thus their blood proved the ſeed of the church.

On account of this victory thus obtained, the heavens and they that dwell in them, the church of Chriſt, and all her votaries, are called upon to rejoice. But while this event is a ſubject of great joy to the church of Chriſt, it is a cauſe of wo to the earth, the Roman empire, and to the ſea, the fluctuating and diſſolved ſtate of thoſe countries over which the heathen empire formerly extended, during the period of time, from the diſſolution of the empire by the Goths, Vandals and other barbarous nations, until the empire ſhould be ſettled again under the Papal government. Great ſhall be their wo, becauſe the devil ſhall lead them deep into error, deluſion and ſin; becauſe he is caſt out of the Chriſtian church, and finds it impoſſible for him completely to deceive God's choſen and ſealed ones, and becauſe he knows that the time allowed

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allowed to him to miſlead even the votaries of Rome ſhall be ſhort, when compared with the period of his exiſtence. For, as ſhall appear from chap. xx. he ſhall be bound for a 1000 years, and from the time in which he was caſt down to the Roman empire in the year 756, to the commencement of theſe 1000 years there ſhall be only 1243 years.

Verſe 13th.—And when the Dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-child.

The heathen Roman emperors, as in verſe 4th, perſecuted individual Chriſtians, but after the dragon was caſt to the earth, after the Papal dominion was erected, Papal Rome perſecuted the woman herſelf, the church of Chriſt. Now it was, that Rome began to ſtile the Chriſtian church heretical, and to repreſent all doctrines, worſhip and diſcipline to be wrong and heretical, except thoſe which were eſtabliſhed and obſerved in the church of Rome.

Verſe 14th.—And to the woman were given two wings of a great eagle, that ſhe might fly unto the wilderneſs, unto her place: Where

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Where ſhe is nouriſhed for a ti[illegible] ſerpent caſt
and half a time, from the face [illegible] after the
pent. [illegible] be car-
[illegible] help-
[illegible] her
of Rome. As the eagle flies very high, and fa[illegible] he
and lives long, the Roman eagle was the emblem
of the height of their power, the extent of their
kingdom, and the duration of their empire. But
that power ſhould not ſubdue the kingdom of
heaven. The church of Chriſt, ſhould be pro-
vided with two wings of a great eagle, which
ſhould carry her beyond the reach of the Roman
eagle, ſmall when compared with this one. The
two wings of this great eagle ſeem to be the ſym-
bols for the providence and the grace of God.
Supported by theſe, the church of Chriſt can de-
fy the Roman eagle, and even fly with ſafety over
the gates of hell. This great eagle with theſe
two wings is the bird of the great Jehovah. With
this ſtandard the kingdom of Chriſt ſhall riſe
much higher, extend much farther, and continue
much longer than that of Rome with the eagle
for its ſtandard. Upon theſe two wings the church
of Chriſt ſhould fly unto a wilderneſs ſtate from the
face of the ſerpent, and ſhould be preſerved and
trained up in that ſtate "for a time and times and
"half a time."

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A time is one year, times are two years, and half a time is half a year; the whole together are three years and an half. Each year conſiſts of 12 months, and each of theſe months of 30 days, which make 360 days. Hence the time here is exactly the ſame with the 1260 days mentioned in verſe 6th, as relative to the continuance of the wilderneſs ſtate of the church. For 1260 days are exactly the days of three years and an half. Here, as in verſe 6th, it ſignifies 1243 years. It is evident, that this period commenced at the year of Chriſt 756, which in next chapter ſhall be clearly ſhewn to be the time when the dragon was caſt unto the earth. The woman fled unto the wilderneſs from the perſecution of the dragon; but the dragon perſecuted the woman, as in verſe 13th, only when he ſaw that he was caſt unto the earth. The wilderneſs ſtate of the church commenced in the year 756, is to continue for 1243 years, and therefore ſhall terminate in the year 1999. This wilderneſs ſtate of the church is exactly cotemporary with the treading of the holy city under the foot of the Gentiles for 42 months, which is juſt three years and an half, or 1260 days; and with the propheſying of the two witneſſes for 1260 days, both as in chap. xi. 2, 3.

Verſes

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Verſes 15th, 16th.—And the ſerpent caſt out of his mouth water as a flood, after the woman, that he might cauſe her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and ſwallowed up the flood which the dragon caſt out of his mouth.

When the dragon perceived that the woman was flying out of his reach, he caſt waters out of his mouth like a flood, that ſhe might be carried away by the flood. The flood ſignifies that great inundation of errors, which the devil at this time introduced into the world, by means of the Papal church. His deſign was, not that theſe might be imbibed by that church, but that they might be imbibed by the church of Chriſt, and that by them ſhe might be carried away from the truth, purity, and ſimplicity of the goſpel. In this deſign he was diſappointed, for the earth helped the woman. The Roman empire, now become Papal, greedily ſwallowed theſe errors, and thus, as it were hindered the church of Chriſt from embracing them. We are not to ſuppoſe, that the church of Rome intended to promote the intereſt of Chriſt's church, in ſwallowing up theſe errors with which the devil deſigned to carry away the church of Chriſt. Without intending or knowing it, ſhe proved on-

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ly the occaſion or inſtrument of helping the church of Chriſt.

Verſe 17th.—And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed which keep the commandments of God and have the teſtimony of Jeſus Chriſt.

When the devil found that he could not hurt the church of Chriſt in the wilderneſs ſtate; that the flood of errors and deluſions, with which he intended to have drowned her, had been greedily ſwallowed up by that church and empire which he had uſed as inſtruments in order to deſtroy her; and that thus, contrary to his intention, or without their knowledge or deſign, they had actually helped her; he then expreſſed his rage againſt the church, by perſecuting the remnant of her ſeed.

Who her ſeed are we are told, in terms which cannot be miſunderſtood. "They keep the commandments of God, and have the teſtimony of "Jeſus Chriſt." They are thoſe who in matters of religion ſtrictly adhere to the commandments of God. They do not make void the law of God by human traditions, nor teach or believe as doctrines of God commandments of men. They firmly believe and heartily approve of that teſtimony which

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which is given in the ſacred ſcriptures of the natures, character, offices, and religion of Jeſus Chriſt, and they boldly give their teſtimony to theſe. It is ſcarcely poſſible to draw a more exact and marked deſcription of the character of true Chriſtians, than this one. If thoſe who keep the commandments of God and have the teſtimony of Jeſus are not Chriſtians, I know not who are Chriſtians. This is a character which will ſuit no other except Chriſtians. It cannot be ſaid with truth of any others, that they keep the commandments of God and have the teſtimony of Jeſus Chriſt. They are called the remnant of his ſeed, becauſe they are perſons of the very ſame character with her manchild whom the dragon wiſhed to deſtroy, as in verſe 4th.

This prediction was verified in the many Papal perſecutions which commenced with the wilderneſs ſtate of the church, in which great numbers of Chriſtians were put to death, becauſe they kept the commandments of God and had the teſtimony of Jeſus. The perſons who ſuffered under Papal Rome were of the ſame character, and ſuffered on the ſame account with the Chriſtians who ſuffered under Heathen Rome. It is in relation to theſe primitive Chriſtian martyrs, that the perſons foretold in this verſe are called the *remnant* of the woman's ſeed. In chap. vi, 9. the character of the primitive martyrs, and the cauſe for

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for which they ſuffered, are expreſſed in terms of the preciſe ſame import with thoſe by which the martyrs under Papal Rome are deſcribed in this verſe. "They were ſlain for the word of God and "for the teſtimony which they held." And in verſe 11th of that chapter, when a reference was made to thoſe who ſhould be killed as martyrs under Papal Rome, they are called "their fellow "ſervants and their brethren, that ſhould be kil- "led as they were." The former of theſe, the church of Rome extol, canonize, and almoſt adore as Chriſtian martyrs and ſaints, while they traduce and anathematiſe the latter as obſtinate heretics. Let any candid intelligent perſon read with attention the hiſtories of the characters of both, and of the cauſes for which both theſe ſuffered, and they ſhall clearly perceive, that they both kept the commandments of God, had the teſtimony of Jeſus Chriſt, were fellow ſervants of God and brethren, and that they were both ſlain for the word of God and for the teſtimony which they held.

CHAP.

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CHAP. XIII.

VISION VII.

Verſes 1ſt, 2d, 3d. AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe out of the ſea, having ſeven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy. And the beaſt which I ſaw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority. And I ſaw one of his heads, wounded as it were to death; and his deadly wound was healed: and all the world wondered after the beaſt.

Theſe verſes contain a very minute and ſtriking deſcription of a beaſt which John ſaw in viſion, and of thoſe circumſtances which mark the nature of

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of the beaſt, and the time and place of his appearance.

John informs us, that the ſand of the ſea was the ſcene of this viſion. In the ſymbolical language, ſea as oppoſed to earth, ſignifies a fluctuating, unſettled, and violent ſtate of civil ſociety: Hence, the ſand of the ſea ſignifies, like the ſand which is ſituated between the ſea and the dry earth, a ſtate of civil ſociety when the convulſions of the preceding fluctuating ſtate are juſt ending, and the calmneſs and firmneſs of eſtabliſhed government are juſt commencing. Such was to be the ſituation of the Roman empire at the time when this beaſt ſhould ariſe.

The word in the original which is here tranſlated *beaſt*, is θηριον, which ſignifies a beaſt of prey. In ch. iv. 6. beaſts are mentioned, but the word in the original in that place is ζῶα, which ſignifies living creatures, as has already been ſhewn. In the ſymbolical language a beaſt of prey always ſignifies a *temporal kingdom*, becauſe temporal kingdoms, like beaſts of prey, in all ages have preyed upon and ſwallowed the weaker ones. Like beaſts of prey, they make uſe of force to ſeize upon other kingdoms. Like beaſts of prey, they are in fact reſtrained by ſuperior force only. It is unneceſſary to ſpend any time in tracing the analogy between temporal kingdoms and beaſts of prey, on which this ſymbol is founded, becauſe this is the explicit and uniform meaning

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ing given to it in ſacred prophecy, which is a ſufficient, and even the beſt reaſon for us to underſtand it in that ſenſe when explaining ſacred prophecy. Thus, Daniel vii. 3, 4, 5, 6, 7. Daniel ſaw four great beaſts of prey like a lion, a bear, a leopard, and one of a moſt monſtrous appearance. In verſe 17th, which contains an explication of the meaning of theſe ravenous beaſts, it is ſaid: "Theſe great beaſts "which are four, are four kings which ſhall ariſe "out of the earth." That by kings are meant kingdoms in that place, is evident from verſe 23d, where it is ſaid, "Thus he ſaid, the fourth beaſt "ſhall be the fourth *kingdom* upon the earth." Indeed, king in prophetic writings ſignifies not an individual king, but the regal power or kingdom, as is evident from the ſequel of that 7th chapter of Daniel, and many other of the prophetic writings. In particular this is the ſenſe, as we are told in chap. xvii. 9,—18, in which this very beaſt is to be underſtood, as ſhall be fully ſhewn in the commentary on that place.

That this beaſt ſignifies the Roman empire, under the Papal form of government, which, as a temporal kingdom, commenced in the year of Chriſt 756, and which ſhall continue one until the end of the year 1999, ſhall, I hope, clearly appear to every candid, intelligent and attentive reader, from the following explication of the various parts of this hieroglyphic.

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John ſtood on the ſand of the ſea, and ſaw this beaſt riſe up out of the ſea, not out of the earth, like another beaſt deſcribed in verſe 11th. This kingdom therefore was to riſe out of a fluctuating and diſſolved ſtate of civil ſociety, and when the greateſt violence of that unſettled ſtate of ſociety had abated conſiderably.—Accordingly, it was after the Roman empire had been overrun, violently agitated, and even entirely diſſolved by the Goths and Vandals, and other northern barbarous nations; it was after the violence of theſe convulſions had in a good meaſure ſubſided; it was after the city of Rome for a conſiderable time had ceaſed to be the ſeat of government, that in the year 756 the Pope was veſted with a temporal dominion in Rome by Pepin king of France, as the very firſt temporal prince there after the diſſolution of the empire. That temporal dominion in that ſeat of government he and his ſucceſſors have held to this day.

This beaſt had ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy. In chap. xvii. 9, 10. it is ſaid, "The ſeven heads are ſeven mountains, on which "the woman ſitteth, and there are ſeven kings." From which, as ſhall be fully ſhewn in that place, the ſeven heads ſignify that the ſeat of this temporal kingdom ſhall be in a city which is built upon ſeven hills, and that there ſhall be ſeven different forms of civil government in ſucceſſion, which ſhall all

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all have that city for their ſeat. This deſcription exactly agrees to the Roman empire, and to no other empire which has ever been in the world. For the city of Rome is built upon ſeven hills, and the preſent or Papal form of government which did not commence for about 600 years after John wrote this prophecy, is the ſeventh which hath been eſtabliſhed in Rome. Theſe hills and theſe forms of government have been all named in the commentary on chap. vi, 3. In that place, the Roman empire was repreſented by a beaſt with ſeven heads and ten horns, and ſeven crowns upon his heads: but here it is repreſented by a beaſt with the ſame ſeven heads and ten horns, with this difference, that there are ten crowns upon his ten horns, and upon his heads a name of blaſphemy. The former repreſents imperial Rome, when the different kingdoms of the world, ſuch as England, France, and others, were not independent kingdoms, but conquered provinces of the empire; not only tributary to Rome, but alſo ruled by Roman governors, for theſe ten horns had no crowns at that time; and when Rome herſelf was the only independent and ruling ſtate in the whole empire, and the city of Rome the only ſeat of government, for the ſeven crowns were upon the ſeven heads. But the latter repreſents Papal Rome, at a time when theſe different kingdoms had become independent, and were governed by laws and kings of their own;

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for upon the horns there were now ten crowns; and when the Roman prince who had his ſeat of government in the city of Rome was not crowned like a temporal king, did not take a title ever borne by any king, but aſſumed a blaſphemous title; for upon his heads was the name of blaſphemy.

We are not to ſuppoſe, that the word blaſphemy was inſcribed on his heads as his name. The import of this part of the hieroglyphic, though dark in our tranſlation, is perfectly clear in the original language. The particle to which *the* correſponds, is not in the original. There it is ſimply ὀνόματα βλασφημίας, which ought to have been tranſlated *a name of blaſphemy*, which ſignifies, that at this time the prince who ſhould have the city of Rome for his ſeat of government ſhould aſſume a blaſphemous title. Is not *his Holineſs* a blaſphemous title, ſince God only is holy? But though theſe ten kingdoms ſhould be independent, *his Holineſs*, like their head, ſhould turn them whatever way he pleaſed, but always by the cords of blaſphemous ſuperſtition, and by arrogating to himſelf thoſe abſolving powers which it is blaſphemy for any man to claim, by which he kept all theſe kings in awe.

Now to what ſtate and period of the Roman empire does this laſt deſcription agree? Is it not to the Papal ſtate? Did not the various independent kingdoms which roſe within the bounds of the

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the weſtern empire, ariſe at the very time the Papal government began in Rome in its temporal character? Did not the Pope aſſume to himſelf, and does he not ſtill retain, the blaſphemous title of *his Holineſs*? Did he not ſtill govern theſe independent kingdoms by the ſceptre of ſuperſtition? Though in every other reſpect they were independent kingdoms, were they not as much under the controul of *his Holineſs* of Rome, by the ties of ſuperſtition, as if they had ſtill been conquered provinces. It was then that Rome was (chap. xvii. 18.) "that great city which reigneth over *the* "*kings* of the earth." The apoſtle Paul in his 2d epiſtle to the Theſſalonians, chap. ii. 4. many hundred years before the event, foretells in the moſt pointed language the names of blaſphemy which ſhould be upon the Papal head of Rome, when he ſaid of him, "who oppoſeth and exalteth "himſelf above all that is called God, or that is "worſhipped; ſo that he as God ſitteth in the "temple of God, ſhewing himſelf that he is God," This deſcription not only exactly agrees to the Papal ſtate of Rome, but it agrees to no other empire and to no other ſtate of that empire.

This beaſt was partly like a leopard, partly like a bear, partly like a lion. Daniel in chap. vii. 3, 4, 5, 6, 7. foretold the four great, and as they are commonly called, univerſal monarchies which were to ariſe in the earth in ſucceſſion before that glo-

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rious period ſhould come, when in the language of ſcripture, and even of that chapter, "The kingdom "of Chriſt ſhould come, and all people, nations, "and languages ſhould ſerve him." He ſays, the firſt of theſe was like a lion, the ſecond like a bear, the third like a leopard, and he does not name any particular beaſt to which the fourth was like, becauſe it was a monſter; but only ſays, verſe vii. "After this I ſaw in the night viſion, and behold "a fourth beaſt dreadful and terrible, and ſtrong "exceedingly, and it had great iron teeth, it de-"voured and brake in pieces, and ſtamped the "reſidue with the feet of it, and it was divers from "all the beaſts which were before it, and it had "ten horns." Interpreters are all agreed, that the firſt of theſe beaſts is the ſymbol of the Aſſyrian, the ſecond of the Perſian, the third of the Grecian, and the fourth of the Roman empire, which in fact have all ariſen in ſucceſſion to each other juſt as Daniel predicted, who lived an illuſtrious ſubject of the firſt of them in the court of one of its kings, in Babylon. He gives us no other particular deſcription of this fourth beaſt or Roman empire but that it was very fierce and terrible, that it roſe after the other three, and had ten horns. When the beaſt which John ſaw, not only roſe after the other three monarchies were diſſolved, not only was very fierce and terrible, not only

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only had these ten horns, but in some of its parts resembled all the first three beasts, it must be the fourth of these beasts, and the symbol of the Roman empire, which comprehended within its boundaries some parts of the territory of all these three monarchies. Being made up of parts from every one of them, it is here represented by a monstrous beast, which in some of its parts resembles a leopard, in some a bear, and in others a lion.

"The dragon gave this beast his power, his seat, "and great authority." The seat of the dragon was Rome, the city built upon the seven hills, as was shewn chap. xii, 3. Hence the seat of this empire was also to be the city of Rome, and its power was also to be as great as that of Heathen Rome. And it was to have great authority. It was to govern the world more by mere authority, more by opinion, than even by real power. In this last instrument of domination, it was greatly to excel and be distinguished from Heathen Rome. Is not the city of Rome the seat of the Papal empire? Was not its power long as great as that of Heathen Rome? And did it not govern the world much more by mere authority than by real power? Were not the kings of the earth, for a long time, more terrified for the Papal anathemas than ever they were for all the arms of the Roman legions.

John saw one of the heads of this beast, as if wounded to death. These seven heads are seven different

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different forms of government in the city of Rome as their ſeat. Five of theſe were paſt before John's day, and the ſixth, that of the emperors, was in exiſtence when he ſaw the viſion. This is the fact in hiſtory, and alſo the expreſs declaration of this book, chap. xvii. 10. "and there are ſeven "kings, five are fallen, one is, and the other is not "yet come." The one head, therefore, which John ſaw wounded to death was that of the emperors. The imperial government was to receive a deadly wound before this beaſt ſhould appear; and though the wounded head ſhould die, yet the beaſt itſelf ſhould not die, for the deadly wound in ſo far as it affected the beaſt ſhould be healed. As the beaſt had lived when the other five heads had been cut off, it lived alſo after the ſixth head had been wounded to death. It livedunder the ſeventh head.

After this "deadly wound was healed, all the "world wondered after the beaſt." The word rendered *world* ought to have been tranſlated *earth*. It is γη in the original, the proper ſignification of which is earth, and which is uniformly in this book tranſlated the earth. The earth in this book is the ſymbol for the Roman empire. Not all the world, but all that part of it which was within the limits of the Roman empire at the time John ſaw this viſion, was to wonder after, admire, and become ſubject to this laſt head of Roman government. Do not all theſe marks exactly fit Papal Rome?

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Rome? Hath not the imperial government been diſſolved? After the diſſolution of this form of government, did not Rome for a conſiderable time ceaſe to be the ſeat of empire, and to be ranked among the kingdoms of this world? Was not the proud city of Rome for a conſiderable time a ſmall duchy, under the Exarchate of Ravenna? Did not the imperial government of Rome then receive a deadly wound? Did any perſon then living ever ſuppoſe, that Rome ſhould again govern the world? But whilſt the ſixth, the wounded imperial head, died, did not the beaſt itſelf recover from the wound? The imperial government hath never yet been reſtored to Rome, but the Papal government was erected in it, in the year of Chriſt 756, and hath continued in it to this day, in the year 1790. Hath not all the antient weſtern Roman empire wondered after and become ſubject to the Papal government?

That the Papal as a civil government was not to ariſe until after the diſſolution of the imperial government, was clearly predicted alſo by the apoſtle Paul, 2 Theſſ. ii. 3,—12. eſpecially verſes 6th, 7th, where he ſaith, "and now ye know what with-"holdeth, that he might be revealed in his time. "For the myſtery of iniquity doth already work; "only he who now letteth, (ὁ κατεχων, who with-"holds), will let, (that is, *withhold*), until he be "taken out of the way." He who withheld in

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the days of Paul was the imperial government. It was not poſſible in the nature of the thing, that the Papal government in its civil character could be erected in the city of Rome as its ſeat, until the imperial ſhould be removed from that ſeat.

Verſe 4th.—And they worſhipped the dragon which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who is like unto the beaſt? who is able to make war with him?

All the Roman empire who wondered after the Papal hierarchy, ſhould worſhip the dragon who gave power to the beaſt. All idolatry and ſuperſtition may be denominated the worſhipping of devils, becauſe they are not the worſhip of God, the ſole object of all religious worſhip, and becauſe they originally proceed from the devil, and prepare men for his ſervice. In particular, certain doctrines long and publicly avowed by the church of Rome, becauſe indeed they are of ſuch a nature that they cannot be concealed, were predicted by the apoſtle Paul, and expreſly called doctrines of devils.—Such for inſtance, as not keeping faith with heretics, equivocations, and mental reſervations, the celibacy of the clergy, and the diſtinctions

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tinctions and prohibitions of meats, 1 Tim. iv. 1, —3. "Now the Spirit ſpeaketh expreſly, that in "the latter days ſome ſhall depart from the faith, "giving heed to ſeducing ſpirits, *and doctrines of* "*devils;* ſpeaking lies in hypocriſy, having their "conſciences ſeared with a hot iron, forbidding to "marry, and commanding to abſtain from meats "which God hath created to be received with "thankſgiving of them which believe and know "the truth."

"They worſhip the beaſt alſo."—Men do not pay religious worſhip to civil governors and governments. But he muſt be a ſtranger to the hiſtory of Papal Rome, who does not know that the votaries of Rome expreſs their reſpect for the Pope and the Papal hierarchy, in a manner too like adoration and religious worſhip; they worſhip the beaſt in aſcribing omnipotence to him.

They ſay, "Who is like him? who is ſo great "and powerful as he? Who can make war with "him? They impiouſly imagine, that the King of kings and Lord of lords cannot overthrow him. They worſhip the Papal hierarchy, by aſcribing to it infallibility.

Verſe 5th.—And there was given unto him a mouth ſpeaking great things, and blaſphe-

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mies; and power was given unto him to continue forty and two months.

What power ever ſpake greater things or more blaſphemous than Papal Rome hath done?

"And power was given unto him to continue "forty and two months." The words rendered "to continue," ſhould have been tranſlated *to make war.* In the original, they are πολεμον ποιησαι. By that God who governs the world, who protects his church and overrules her enemies, permiſſion ſhould be given to Papal Rome to make war againſt the ſaints of God for 42 prophetic months, that is 1260 prophetic days, which, as was formerly ſhewn, are 1243 ſolar years. As Papal Rome became a temporal kingdom in the year of Chriſt 756, 1243 years added to that year will run down to the year of Chriſt 1999, the time when Papal Rome and the Roman empire itſelf ſhall be for ever diſſolved under this, its ſeventh and laſt head.

This period of time during which Papal Rome ſhall make war with the ſaints, is of the ſame length, and indeed begins and ends at the ſame periods, with the Gentiles treading the holy city under foot for forty-two months, chap. xi. 2. the propheſying of the two witneſſes in ſackcloth for 1260 days, verſe 3, and the woman's being in the wilderneſs for 1260 days, chap. xii. 6. and for a time and times and half a time, verſe xiv. In the nature

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ture of the thing, all these must be cotemporary: for the reign of Antichrist, and the sufferings and persecuted state of Christ's church, must be of the same continuance.

The character given of Papal Rome in this passage, and the time of his making war with the saints, are predicted of the last head of Roman government, in terms of the very same meaning, and almost of the same expression, by Daniel, chap. vii. 7, 8, 23,—25. Is it not wonderful? Is it not worthy of remark? Ought it not to strengthen our belief of this prediction, that amidst all the revolutions which have taken place in other kingdoms, Papal Rome hath continued for 1034 years speaking great things and blasphemies, and making war with the saints of God? Is not this a strong presumption that she will continue during the remaining 209 years of the predicted time?

In verse 23. Daniel says "the fourth beast "shall be the fourth kingdom upon earth, which "shall be *divers from all kingdoms*." Is not the Papal government different from all the kingdoms which ever were in the world? It is neither civil nor religious. It is a monstrous mixture of both. A most extraordinary and singular combination of civil and ecclesiastic government is the very constitution of the Papal hierarchy.

Verse

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Verſe 6th, And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

Another mark of this beaſt is, that he ſhould open his mouth in blaſphemy againſt God. This blaſphemy is deſcribed very particularly. It is of three kinds, or rather immediately directed againſt three different objects, in all which it ultimately ſtrikes againſt God. It is againſt the name of God, againſt the tabernacle of God, and againſt them who dwell in heaven.

By the name of God, is meant God himſelf in ſcripture. It is thus uſed in Exodus xx. 7. Pſalms xxix. 2. xxxiv. 3. lxi. 5. and Matth. vi. 9. and many other paſſages of ſcripture.

In the ſymbolical language, the tabernacle of God ſignifies the church of Chriſt in this world, in its wilderneſs ſtate as it is deſcribed by the woman in the wilderneſs for 1260 days, in the preceding chapter. The reaſon, why this period of the church of Chriſt from the year 756 to the year 1999, is repreſented by the tabernacle of God, is that the tabernacle, and not the temple, was the viſible and ſtated place of public worſhip in the Jewiſh church, during their abode in, and travels through the wilderneſs of Arabia, which ſtate of the Jews in the wilderneſs, was typical of this wilderneſs ſtate

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ſtate of the Chriſtian church. Upon the ſame principles of interpretation the opening of the temple is, in this book, the ſymbol for the triumphant, glorious, and eſtabliſhed ſtate of Chriſt's church in this world, which ſhall commence in the year of Chriſt 2000, which ſhall appear as we proceed.

By them who dwell in heaven, are meant the individual Chriſtians, the real ſaints of God, in the church of Chriſt, during that period. For heaven, as was formerly ſhewn ſignifies in this book, the church of Chriſt, or kingdom of heaven in this world. The word which is tranſlated *dwell* is σκηνουντας, which ſignifies them who *tabernacle*. It is derived from the very word, which in the preceeding verſe is tranſlated the *tabernacle*. Hence it is evident, that it ſignifies not the perpetual and eternal abode of the ſaints in heaven in a future ſtate, but a ſhort and unſettled habitation of Chriſtians in the church of God in this world, ſimilar to the nature of the temporary and unſettled habitation of men in tents. Hence too it is evident that it ſignifies thoſe Chriſtians, who live in that ſtate of the church, which in the preceding clauſe is repreſented by the tabernacle; that is, thoſe real Chriſtians who live from the year 756 to the year 1999.

The beſt informed and moſt accurate hiſtorian could not have given a more diſtinct and preciſe account of the blaſphemies of papal Rome, than that

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that which the prophet delivered above 1600 years ago in the verſe now under our view. Rome hath blaſphemed God directly by arrogating to herſelf that infallibility, which is the prerogative of God only, by allowing and eſtabliſhing image worſhip, by conſecrating and worſhiping the hoſt, or bread in the ſacrament of the ſupper.

This laſt inſtance of blaſphemy directly againſt God cannot be better expreſſed than in the words of the council of Trent, ſect. 13. chap. 5—"Nullus "itaque dubitandi locus reliquitur, quin omnes "Chriſti fideles, pro more in Catholica eccleſia ſem- "per recepto, latriæ cultum qui vero Deo debetur "huic ſanctiſſimo ſacramento in veneratione exhi- "beant. Nam illum eundem Deum preſentem in "eo adeſſe credimus, quem Pater eternus intro- "ducens in orbem terrarum, dicit, Et adorent eum "omnes angeli Dei." Which is thus expreſſed in the Engliſh language. "Therefore no place for "doubting is left, but that all the faithful, accord- "ing to the cuſtom always received in the catholic "church, give that religious worſhip to this moſt ho- "ly ſacrament, which is due to the true God.— "For we believe, that that very God is preſent in "it, whom when the eternal Father was introdu- "cing unto the world, he ſaid And let all the angels "of God worſhip him." And as to the Chriſtian church, and individual Chriſtians, Rome uniform- ly blaſphemes them by calling them heretics. Is not

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not this the uniform appellation, which ſhe gives them? Upon the ſuppoſition that the Chriſtian church is the church of God, and that real Chriſtians are the true worſhippers of God, is not this ultimately to blaſpheme God himſelf?

Verſes 7th, 8th, 9th, 10th.—And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world. If any man have an ear let him hear. He that leadeth into captivity, ſhall go into captivity; he that killeth with the ſword, muſt be killed with the ſword. Here is the patience and the faith of the ſaints.

This beaſt was permitted to make war with the ſaints, and to overcome them. Papal Rome hath, for a long time, made war with the ſaints, in the violent and bloody perſecutions, which ſhe long carried on, and ſtill carries on againſt them, ſo far as her power extends. Immediately before the time of the glorious Reformation in the ſixteenth century, the ſaints appeared to be totally overcome by Papal

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perſecution. This overcoming of the ſaints is the ſame with the killing of the two witneſſes, chap. xi. 7, which hath been fully explained on that place. However much the weſtern empire was divided into diſtinct and independent kingdoms and nations, at the time of the riſe of the Papal hierarchy, and however different the languages were, which were ſpoken in theſe kingdoms, Papal Rome, long had the ſupreme authority over them, as predicted in verſe 7. In all theſe kingdoms, the kings and their ſubjects were equally obedient to the nod of Rome.

All that dwell upon the earth, that is, all the inhabitants of the weſtern empire, even when divided into the ten kingdoms, ſhould worſhip the Beaſt and the Papal hierarchy, and obey it from a principle of ſuperſtition, with the ſingle exception of men of one particular character. For they, whoſe names are written in the book of life of the Lamb ſlain from the foundation of the world, though living within the boundaries of the Roman empire, ſhould not worſhip nor ſerve the Papal hierarchy.

Theſe perſons, who ſhall not worſhip the Beaſt, are all thoſe individual perſons ſcattered through the whole empire, during the whole wilderneſs ſtate of the church, who are ſpiritually alive in Chriſt Jeſus; who are renewed by the ſpirit of God in the ſpirit of their minds; who walk not after the fleſh,

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flesh, but after the spirit; who, though they may not be all known or acknowledged by men to be true Christians, are all perfectly known, and shall at last be as certainly acknowledged by Christ, as they could have been, had all their names been written in a book kept by him, as a register of all those who being born again, are alive in Christ Jesus. These are all real Christians, and these are the only persons, who, during the whole of that period, shall never submit to Papal superstition.

The ninth verse is a solemn call to all men to attend to, and keep in remembrance, the predictions contained in the following verse. The meaning of which is, that however great and powerful Papal Rome shall be; however much her domination shall extend over kindreds, tongues and nations; however much the inhabitants of the empire shall worship her; however many of the saints she shall put to death, or oblige to fly unto banishment; and however much she shall for a time appear to have overcome the saints of God; she herself shall afterwards be led into captivity, she herself shall be killed with the sword and totally overthrown. This prediction refers, in the first place, to the various judgements, particularly of captivity, and bloody destructions in wars, which have been fulfilled already on the votaries of Papal Rome; as more particularly predicted under vials, 1, 2, 3, 4, and 5, in chap. xvi. 2.—11. which shall

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be fully explained in the commentary on theſe verſes. And in the ſecond place, to thoſe terrible, deſtructive, and bloody wars, by which the Papal hierarchy and empire ſhall be totally overthrown at laſt, in the year 1999, which are particularly predicted in chap. xiv. 20. chap. xvii. 16. 17. and chap. xix. 19.—21. which ſhall be explained fully on theſe paſſages.

" Here is the patience and the faith of the " ſaints." All the ſaints of God believe the prediction of the final overthrow of Papal Rome. Whilſt ſome men treat theſe predictions with neglect or contempt, and while others regard the church of Rome as the true church of God, every real ſaint of God believes that the Papal hierarchy ſhall be finally overthrown, according to the predictions of ſacred ſcripture. Here too is the patience of the ſaints. The ſaints only are poſſeſſed of that patience, which ſhall qualify them for enduring, without apoſtatiſing from the faith, all thoſe perſecutions to which they ſhall be expoſed, from Papal Rome. This period of the power of Papal Rome, is the one in which the faith and patience of the ſaints ſhall be chiefly exerciſed and confirmed. In the ſucceeding period of the church, in which the kingdom of God ſhall be triumphant in the world, neither their faith nor their patience ſhall be ſo much put to the trial.

In chap. xiv. 12. The ſame thing is ſaid of the

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patience and faith of the ſaints. In that paſſage, as connected with the final overthrow of Rome, it ſignifies the proof or evidence that their faith and patience have been built on ſolid grounds, ſince what they believed is then in fact come to paſs; and ſince they are then, in fact, delivered from thoſe trials, and put in poſſeſſion of thoſe bleſſings, the termination of the one, and the commencement of the other, which were the grounds of their patience.

Verſe 11th.—And I beheld another beaſt coming up out of the earth, and he had two horns like a lamb, and he ſpake as a dragon.

John, having ſeen the beaſt with ſeven heads and ten horns, mentioned in verſe 1, riſe out of the ſea, before he left his ſtation on the ſand of the ſea, ſaw, on the other hand of him, another beaſt coming up out of the earth. The firſt of theſe was the temporal government of Rome under its laſt form, which roſe after the empire had been diſſolved by the Goths and other northern barbarous nations. This ſecond beaſt roſe out of the earth, that is, out of the Roman empire, when it was again brought to a ſettled conſtitution and ſtate under the laſt form of government. It was alſo (θηριον) a beaſt of prey, and therefore a civil government. Like the firſt beaſt

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beaſt it is alſo monſtrous, for it is like a lamb, and yet ſpeaks like a dragon.

It has two horns, and only two. By the two horns it is intimated, that this government is veſted with two kinds of power. As a lamb it is partly eccleſiaſtic, pretending a relation to Chriſt, who is repreſented frequently in this book, and in other parts of ſacred ſcripture, by a lamb; and as a dragon it is partly civil, and in reality more nearly related to the devil than to Chriſt. The whole hieroglyphic taken together ſignifies, that ſoon after the Roman empire ſhould be eſtabliſhed or ſettled under the ſeventh or laſt form of government, another power ſhould riſe up within the empire, and ſubſervient to it, partly eccleſiaſtic, and partly civil: That this power ſhould put on the appearance of an eccleſiaſtic; for though it ſhould have two horns, they ſhould not be horns of a lamb, but like the horns of a lamb: But that, in reality, it ſhould have much of the nature of the dragon in it, for it ſpake as a dragon. Like the dragon it had Rome for its ſeat; like the dragon it ſhould throw floods of error out of its mouth; like the dragon it ſhould be wroth with the woman, and ſhould make war with the remnant of her ſeed; like the dragon it ſhould imagine that the firſt beaſt derived its power and authority from it. It hath no crowns upon its horns, nor upon that head which ſpoke like a dragon, to ſhew us, that this power though both eccleſiaſtical

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eccleſiaſtical and civil, and though its ſeat of government ſhould be the city of Rome, ſhould not be a crowned head.

The firſt beaſt which roſe out of the ſea ſignifies the conſtitution of the Roman government under its laſt or ſeventh form. And this ſecond beaſt ſignifies the Pope individually, who ſoon after the conſtitution of Papal Rome was fully ſettled and confirmed, aſſumed a deſpotic power to himſelf; and, notwithſtanding the conſtitution of the Papal government, acted as an abſolute deſpot, as if there had been no law nor counſel in the empire but his own will. For a conſiderable time after the grant of Pepin, in the year 756, the Pope acted as the biſhop of Rome, and the chief magiſtrate of the Roman ſtate. He never attempted to aſſume a deſpotic power to himſelf, either in eccleſiaſtic or civil matters. But in the end of that century and the beginning of the next he aſſumed a deſpotic power in both; and from that time the government of Rome was the moſt ſingular and extraordinary that ever appeared in the world. At the ſame time, over the ſame extent of territory, and in the ſame ſeat of government, the conſtitution of Rome was a mixed government of the monarchical and ariſtocratical kinds, and the Pope himſelf was veſted with a power abſolutely deſpotic; and yet theſe two oppoſite kinds of government mutually ſupported and ſtrengthened each other.

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As this ſecond beaſt had no crowns upon it, the Pope does not wear a crown like other kings. All hiſtorians are agreed, that it was in the end of the eight century, and in the ninth one, that the Roman pontiffs aſſumed that deſpotic power which they have long held. The reader will be fully ſatisfied of this by looking unto the writers on theſe centuries of the church, particularly Moſheim.

That this ſecond beaſt ſignifies the Pope individually acting with deſpotic authority, will I hope clearly appear from the character which is drawn of this beaſt in the ſix following verſes.

Verſes 12th, 13th, 14th, 15th, 16th, 17th. —And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth and them that dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed. And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth in the ſight of men, and deceiveth them that dwell on the earth, by the means of thoſe miracles which he had power to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which had the wound by a ſword, and did live. And he had power to give life unto

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to the image of the beaſt, that the image of the beaſt ſhould both ſpeak and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed. And he cauſeth all both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name.

This ſecond beaſt exerciſeth all the power of the firſt beaſt before him, or as the word ἐνώπιον ſignifies, in his preſence. They ſhould be cotemporary powers, and both in the Roman empire. All the power of the firſt beaſt is both a civil and eccleſiaſtic power, and both theſe the Pope individually exerciſeth during the exiſtence of the laſt form of government. By the exertions of his civil and eccleſiaſtic powers, the Pope hath made the Roman empire and all its citizens not only to ſubmit to, but almoſt to adore the Roman hierarchy.

The Pope hath wrought many falſe miracles, with the ſame intention of proving himſelf to be the ſervant of God, and the ſyſtem of worſhip which he teaches, the true worſhip of God, with which the prophet Elijah in a miraculous manner brought down fire from heaven, as recorded in

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Kings xviii. 37, 38. and 2 Kings i. 10,—12. Theſe falſe miracles he works in the ſight of *men* not of *ſaints*. He does not perform them in the preſence of the true worſhippers of God, leaſt examining them with impartiality and attention they ſhould diſcover and publiſh the tricks by which theſe falſe miracles are wrought. But he performs them in preſence of the votaries of Rome, who, on account of their prejudices and ignorance are eaſily deceived by theſe falſe miracles which they wiſh to be true.

By theſe falſe miracles, "they who dwell on "the earth," the inhabitants of the Roman empire are deceived and led into groſs errors.

By the power and influence of the Pope the inhabitants of the Roman empire were perſuaded to make an image to the beaſt, which had the wound with the ſword and did live. It was the imperial head of Roman government which was the head of the beaſt, that had the wound, as was ſhewn on verſe 3d. Hence, when it is ſaid that the Pope perſuaded them to make an image to the beaſt which had the wound, the meaning of it is, that through the influence of the Popes, the Papal hierarchy, both in its civil government and in its ceremonies of religious worſhip, was in a great meaſure modelled upon thoſe which were eſtabliſhed under the Heathen emperors. That this is in fact the caſe with the conſtitution of the Papal government, muſt be evident to every candid and intelligent

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gent perſon who compares the imperial with the Papal conſtitution of Rome, and the Heathen rites of worſhip in uſe in Rome during the times of the emperors, with very many of the ceremonies of worſhip in the church of Rome under the Popes. On account of this reſemblance of Heathen Rome, Papal Rome is called the *Gentiles* in chap. xi. 2.

This image of imperial Rome was not to be a dead one. Life ſhould be given to it. It ſhould be as really alive as the beaſt had been whoſe image it is. Papal Rome in a great part of its conſtitution civil and religious, ſhould be modelled upon imperial Rome; and though oſtenſibly a religious government, it ſhould as certainly be poſſeſſed of civil and political life or power as imperial Rome had been.

This life it ſhould expreſs by ſpeaking, and by cauſing thoſe to be killed who would not act as the devoted ſervants of Papal Rome. By ſpeaking great things and killing the ſaints, Papal Rome is characteriſed in verſes 5th and 7th of this chapter. Accordingly, in fact the Papal hierarchy hath been as real, active and powerful a civil government as that of imperial Rome ever was. It hath been particularly marked by ſpeaking great things, by its bulls, anathemas, and excomunications. By theſe it hath often produced greater effects than imperial Rome could do by large armies. It was not for nothing that in this paſſage, in verſe 5th of

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this chapter, and in Daniel chap. vii. 8, and 25, Papal Rome is characteriſed by a "mouth ſpeaking great things."

Another feature in the character of Papal Rome is, "that it cauſeth that as many as would not "worſhip the image of the beaſt, ſhould be killed." Rome hath long been diſtinguiſhed, by perſecuting to death, thoſe who refuſe to become her votaries. The fact is ſo well known, that it would be an inſult offered to the underſtandings of the reader, to produce particular inſtances from hiſtory; of thoſe vaſt multitudes of perſons, whom ſhe ſtiling heretics, becauſe they would not become her devoted ſervants, hath put to death by fire and ſword. The church of Rome indeed ſays that ſhe puts none to death, that ſhe only delivers over obſtinate condemned heretics to the civil magiſtrate, and he puts them to condign deaths. This diſtinction will be of no avail to them, in order to evade the force of the prediction of the ſpirit of God, in this and other paſſages in this book. For it is not ſaid, that the eccleſiaſtic power of Rome, as diſtinguiſhed from the civil power, kills them who worſhip not the image of the beaſt: But it is the image of the beaſt, it is the beaſt itſelf under the ſeventh head which cauſeth them to be killed. But the beaſt ſignifies the whole Papal conſtitution civil and eccleſiaſtic combined together, but ſtill in ſuch a manner as to render the form

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form of government a temporal one, (a beaſt of prey). And therefore, if they are put to death either by the civil or the eccleſiaſtic rulers under that hierarchy, they are killed by the beaſt, or the image of the beaſt, as predicted; and ſtill more ſo, when, as is the fact, both the eccleſiaſtic and the civil powers unite to "cauſe them to be kil-"led." The former finds them obſtinate heretics, excommunicates, and delivers them over to the civil magiſtrate, and the latter puts them to death, leſt he himſelf, ſhould be treated as a heretic or favourer of heretics. This prediction is expreſſed in ſuch language as to give the moſt direct and full anſwer to this evaſion, and to expreſs the part, which both the powers in the Papal conſtitution act in killing thoſe, who refuſe to become the devoted ſervants of Rome.

In verſe 15th, it is ſaid, "that the image of the "beaſt ſhould both ſpeak, and *cauſe* that as many "as would not worſhip the image of the beaſt, "ſhould be killed." Scarcely could any other words have expreſſed ſo exactly, the part, which each of theſe powers act in this matter, as the words *cauſe them to be killed*. The eccleſiaſtic powers do not condemn to death, by their own ſentences, nor kill, with their own hands, obſtinate heretics; but do not they *cauſe them to be killed*, when they excommunicate them, and deliver them over to the civil magiſtrate for that very

ry purpoſe? And does not the civil magiſtrate cauſe them to be killed, when he paſſes ſentence of death upon them, and delivers them into the hands of the executioner? The one is the more remote, and the other the more immediate cauſe of their death. The two together form the complete cauſe of it.

The image of the beaſt, that is, the Papal hierarchy, ſhould cauſe all perſons of every rank and of all circumſtances, to receive a mark by which they ſhould be known to be the ſlaves of Rome, and ſhould hinder all, who do not receive ſuch a mark from carrying on any civil employment within the empire. Theſe marks are ſymbols borrowed from the cuſtom of imprinting a mark and a number upon ſome part of the body of ſlaves and cattle, to aſcertain that they are the property of that perſon, whoſe mark and number they bear. With reſpect to theſe marks, Papal Rome was not to act like other perſons or communities who imprint a mark upon their ſlaves and cattle. The ſame perſon imprints not only the ſame mark upon all his ſlaves and cattle, but alſo on the ſame part of their body; and he imprints his mark always along with his number. But ſome of the ſlaves of Papal Rome were to have the mark on their right hand, ſome on their forehead, ſome were to have the mark, ſome the name of the beaſt, and ſome the number of his name. We

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are not to imagine that any external mark was to be impreſſed on any part of the bodies of the votaries of Rome: But only that they ſhould be known to be the ſubjects of Rome, by certain traits in their character, properly expreſſed in the ſymbolical language by a mark in their right hand, in their forehead, by the name of the beaſt, and by the number of his name. Thoſe with the mark in the right hand are thoſe perſons, who though they do not openly profeſs themſelves the votaries of Rome, are dexterous and active in promoting the intereſts of the hierarchy. Thoſe with the mark in the forehead, are they who openly profeſs themſelves to be the votaries of Rome, whether they are ſkillful and active or not in promoting her intereſt; thoſe with the name of the beaſt, are thoſe who after his name are called Roman Catholics; and thoſe with the number of his name, are the great number of religious orders, who however widely, in doctrine and rules of diſcipline, they differ from one another, and even from the peculiar doctrines of the church of Rome, acknowledge the Papal hierarchy, and rank themſelves among the number of its votaries. Theſe laſt are properly diſtinguiſhed by the number of his name. Whoever reads with impartiality and attention the hiſtory of the different religious orders which aroſe in ſuch numbers in the church of Rome muſt clearly ſee, that the doctrines and rules of

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of diſcipline of many of them were not only different from, but in many things oppoſite to, thoſe of the church of Rome, that they were not called after the name of the beaſt, but after the name of their particular founder; ſuch for inſtance, as the Franciſcans, the Dominicans, and ſuch others: Their chief connection with the hierarchy is, that they rank themſelves as its ſubjects, under the Pope as their head, and apparently increaſe the number of thoſe who reſpect his name. Every perſon acquainted with the hiſtory of Papal Rome knows, that every one who did not come under one or other of theſe four denominations was ſtiled a heretic, was prohibited from buying or ſelling, and was excluded from all civil commerce within the bounds of the empire.

To produce bulls of the Popes, or examples to this purpoſe in proof of the fact, would be endleſs, they are ſo many, and ſuperfluous; the fact is ſo well known, I ſhall therefore produce only the bull of Pope Martin V. as an example of the excluſion from civil rights and privileges now mened. (Fox's Acts and Monuments, vol. i. page 738. alſo in *fine conſilii Conſtanſienſis.*) "We will "and command, that by this our authority apoſ- "tolical, ye exhort and admoniſh all the profeſſors "of the Catholic faith, as emperors, kings, dukes, "princes, &c. that they expel out of their king- "doms, provinces, cities, towns &c. all and all "manner

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" manner of heretics, according to the effect and " tenor of the council of Lateran.—That they " ſuffer none ſuch within their ſhires or circuits to " preach, or to keep either houſe or family, either " yet to uſe any handycraft or occupation or other " trades or merchandiſe, or elſe to ſolace themſelves " any ways, or to frequent the company of Chriſ- " tian men. And furthermore, if ſuch public " and known heretics ſhall chance to die, (al- " though not ſo denounced by the church), yet in " this ſo great a crime, let him and them want " Chriſtian burial.—The reſidue let the foreſaid " temporal lords, &c. take amongſt them, with " condign deaths without any delay to puniſh." Thus Pope Martin V. hath written a moſt exact and full commentary on verſes 16th and 17th.

Not only is this prediction moſt minutely fulfilled in the hiſtory of Papal Rome, in theſe four marks by which her votaries are known, which four are peculiar to that hierarchy, but by receiving perſons of all theſe four denominations into her communion, the worldly wiſdom of Rome is highly diſtinguiſhed. This is one of the chief engines by which her power hath been increaſed ſo much and preſerved ſo long. Men who had her mark in their right hand, men of any or of no religion, if ſkilful and active in promoting her intereſts, ſhe regarded as her votaries. In theſe men ſhe had many artful, diligent, and powerful ſupporters.

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Among the order of Jeſuits how many ſuch men were there? Men who had her mark in their forehead, men who avowedly profeſſed her religion, though they had neither the addreſs nor the power to promote her intereſt by their active exertions, ſhe received into her communion; as alſo thoſe who bearing her name were called Roman Catholics; becauſe ſhe knew that the world is more governed by opinion than by real power, and that with the men of the world nothing has a greater tendency to make many new proſelytes to a church than a great ſhew of old votaries. But her receiving the laſt of theſe into her communion, thoſe who had only the number of her name, the different religious orders, is a maſter-piece of worldly policy, and peculiar to Rome of all the churches that ever appeared in the world. Every one acquainted with church-hiſtory muſt have ſeen, that the different religious orders are juſt ſo many religious ſects, which in proceſs of time, and in the ordinary courſe of things, have ariſen in the church of Rome. Every one of theſe, like all ſects in every church, held certain tenets in common with the church in which they ſprung up, whilſt they had ſome peculiar ones, on account of which they ſeparated from it.

The power of all other churches hath always diminiſhed in proportion to the number of ſects which have ſprung up in them, becauſe theſe ſects no

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no ſooner aroſe than they ſeparated from the communion of the mother church, and carried off numbers of her votaries. But Rome, with a policy peculiar to herſelf, moſt artfully kept theſe new ſects or religious orders in her communion, whatever their peculiar tenets were, and even when ſome of them bore the bittereſt enmity againſt, and were at open war with, one another. Thus, the more ſects ſprung up in her, the ſtronger ſhe grew; becauſe their number repreſented to the world the number of her votaries as daily increaſing. Their number increaſed the number of her name, and by her name more than by her real power ſhe long governed the world.

Verſe 18*th*.—Here is wiſdom. Let him that hath underſtanding count the number of the beaſt; for it is the number of a man; and his number is ſix hundred threeſcore and ſix.

The expreſſion "here is wiſdom," is always uſed in this book to intimate to us, that what immediately follows is a key to the preceding prophecies, and therefore is explanatory of the ſymbolical predictions; the language in it is to be taken in its plain and natural meaning, juſt as it is ordinarily uſed by men. This expreſſion is alſo uſed

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in chap. xvii. 9. "Here is the mind which hath wiſ-
"dom;" and all the following nine verſes to the end of the chapter contain a very plain and exact key to the preceding prophecies, as ſhall be ſhewn in the commentary upon them. The language in all theſe keys is not ſymbolical or prophetic, but is all uſed in the common acceptation of the words. This is neceſſary; for otherwiſe it could not be explanatory of prophetic language. We find ſuch keys in the prophecies of Ezekiel, Daniel, Jeremiah, and others. Such keys are a part of the idiom of prophetic language, and in them the words are always uſed in their ordinary acceptation. It is with peculiar propriety that theſe keys to prophetic writings are introduced with this proclamation, "Here is wiſdom"; for wiſdom conſiſts in perceiving clearly, and uſing in a right manner, the beſt means for attaining the ends of which we are in purſuit. The end which we purſue in ſtudying prophecies, is to diſcover their meaning. But the beſt means for enabling us to diſcover their meaning, muſt be thoſe particular keys, which the ſame Spirit of God who dictated theſe prophecies hath placed among them for that very purpoſe. As much wiſdom is diſplayed in forming the key, ſo ſome wiſdom is neceſſary to underſtand its conſtruction, and to uſe it ſo as to unlock the prophecy,

It is not the number of *the name* of the beaſt: But it is the number of the beaſt, that we are to find

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find out by this key. That is, it is by the proper application of a given number, that we are to find out the year, in which the beaſt predicted in this chapter, particularly in the firſt verſe of it, ſhould ariſe. It is to find out the year, in which the Papal, or laſt head of Roman government ſhould ariſe, by being veſted with a temporal dominion. This given number is ſix hundred and ſixty ſix.

We are told that this is the number of a man. It is not the number of a prophet. It is not, therefore, to be uſed, as prophetic numbers are, to ſignify ſome other period of time, than that which is actually expreſſed, as the prophetic numbers, in chapters xi. and xii. were uſed. But it is to be taken juſt as theſe numbers, 666, are uſed by men in the common acceptation of them. A man's pen, in Iſaiah viii. 1. ſignifies ſuch a pen as men write with. The meaſure of a man, in Rev. xxii. 17. is that meaſure, with which men meaſure, particularly, as is evident from the context, the cubit, with which they meaſure. The number of a man, is the very ſame phraſeology to ſignify a number taken in the ſame acceptation, in which men ordinarily uſe it.

Though this number had not been expreſsly defined the number of a man, to diſtinguiſh it from a prophetic number; as being a part of a key or explanatory paſſage, it ought to have been taken in the ordinary acceptation of the numbers. It muſt

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muſt therefore ſignify 666 years, which when reduced to ſolar years, are 657 years. But unleſs we know when theſe years commence, we cannot know when they ſhall terminate, nor the time when the beaſt ſhall riſe, which ſhall happen at the time of their termination. In all prophetic writings, the commencements of the predicted periods are all either expreſsly fixed to a particular time, or no time at all is mentioned for their commencement. Thus the commencement of Daniel's ſeventy weeks, in Dan. ix. 24, 27. was fixed "from the going forth of the commandment "to reſtore and rebuild Jeruſalem." The time and times and half a time, during which the woman is to be in the wilderneſs, Rev. xii. 14, commences with her flight unto the wilderneſs. The 42 months continuance of the beaſt, Rev. xiii. 5. commences with his becoming a beaſt, that is a temporal government. When no time is mentioned for their commencement, the time, which common ſenſe dictates, is the right time, that is, the time when the viſion was actually made to the prophet. If any perſon ſays, that a certain event ſhall take place at the diſtance of 20 years, without naming any particular time for the commencement of theſe 20 years, there is not the leaſt doubt that he meant that they commenced at the very time he ſpoke.

The paſſage now under our view is one of thoſe in which

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which no time is expreſsly fixed for the commencement of the 666 years. The time of its commencement muſt, therefore, be the time when John ſaw the viſion of the beaſt to whom this number refers. Among chronologiſts, there are ſome ſmall variations with reſpect to antient dates, which, indeed, is not ſurpriſing, when every circumſtance is candidly conſidered. But, from the beſt evidence that can be obtained, the viſion contained in this chapter, and all the viſions contained in this book, were made to the apoſtle John, in the iſland of Patmos, in the year 95 of the vulgar Chriſtian æra. In chap. i. 9. John tells us that he was baniſhed to the iſle of Patmos, for his adherence to the word of God, and the teſtimony of Jeſus, at the time the viſions contained in this book were made to him. This fact is confirmed by authentic hiſtory. All the church hiſtorians agree that John was baniſhed to Patmos, by the Roman emperor Domitian, in the perſecution which he raiſed againſt Chriſtians. This perſecution began in the end of the year 93, or in the beginning of the 94. It was very violent; but of ſhort duration.

Of this perſecution, of the time of it, and of the baniſhment of the apoſtle John to Patmos under it by Domitian, Moſheim thus writes: *Hiſt.* Cent. i. Vol. i. page 35. "Though immediately "after the death of Nero, the rage of this firſt "perſecution

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" perſecution againſt the Chriſtians ceaſed, yet " the flame broke out anew in the year 93 or 94 " under Domitian, a prince little inferior to Nero " in all ſorts of wickedneſs. The perſecution re- " newed by this unworthy prince was extremely " violent, though his untimely death put a ſtop to " it not long after it commenced. Flavius Clemens, " a man of conſular dignity, and Flavia Domitilla " his niece, or, as ſome ſay, his wife, were the prin- " cipal martyrs that ſuffered in this perſecution, " in which alſo the *apoſtle John* was baniſhed to " the iſle of Patmos."

It is well known, by all acquainted with chronology, that the vulgar Chriſtian æra did not commence at the time of the birth of Chriſt; but at the fourth year after his birth. It commenced in the year of the world 4004; but Chriſt was born in the year of the world 4000, as is agreed upon by the moſt accurate chronologiſts, and as ſhall be ſhewn, as we proceed in this book, by certain general leading fixed principles of chronology eſtabliſhed in ſacred ſcripture. Hence, to find the true year of Chriſt, in which this viſion was made to John, we muſt add four years to the vulgar year of the viſion, which will bring it to the year 99, as the true year of Chriſt, in which John ſaw this viſion. Though chronologiſts had erred four years, in their calculations; it would be impious to ſuppoſe, that the unerring ſpirit of God would refer to

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a wrong year, in this key. To the year of Chriſt 99 we muſt, therefore, add 657 years, which will bring us down to the year of Chriſt 756, as the year in which the beaſt with the ſeven heads and ten horns deſcribed in verſes 1, 2, and 3, ſhould ariſe; or, in plain language, when the Pope, the laſt head of Roman government, ſhould become a temporal prince, and have the city of Rome for the ſeat of his government.

By this method of calculation, upon the moſt juſt principles of chronology and prophecy, the exact time of the commencement of the temporal power of the Pope, might have been diſcovered long before it happened, as it was thus predicted, by John, 657 years before the event. The juſtneſs of this mode of calculation might be eſtabliſhed at great length: But to us, who live in this age of the world, this is unneceſſary; for the year 756, is now paſt 1034 years ago. If we look into the hiſtory of the year 756, we ſhall find that, in that very year, the Pope of Rome was veſted with temporal poſſeſſions, and a temporal dominion; that the city of Rome was the ſeat of his government, and that this ſeventh head of Roman government hath held that temporal dominion in this ſeat to this day. All hiſtorians ſo exactly agree that it was in the year 756, that Pepin King of France veſted Pope Stephen II, with the temporal dominion of Rome and of the other cities

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included in his grant, and this was an event of ſo public a nature, that particular proofs of it are quite unneceſſary.

For the information of thoſe of my readers, who are leaſt acquainted with hiſtory, I ſhall refer them to Mezeray's hiſtory of France, vol. 1. page 216, or to John Bulteel's tranſlation, at the year 756, and ſhall tranſcribe one paſſage from Moſheim's church hiſtory, and one from Sigonius *his. de regno Italiæ.*

Moſheim Cent. viii. vol. i. page 353. "The ter-"rified pontiff Stephen II. addreſſes himſelf to "his powerful patron and protector Pepin, repre-"ſents to him his deplorable condition, and im-"plores his aſſiſtance; the French Monarch em-"barks with zeal, in the cauſe of the ſuppliant pon-"tiff, croſſes the Alps, A. D. 754 with a nume-"rous army; and having defeated Aiſtulphus, "(Aiſtulphus was king of the Lombards), obliged "him, by a ſolemn treaty, to deliver up to the ſee "of Rome, the Exarchate of Ravenna, Pentapolis, "and all the cities, caſtles and territories, which "he had ſeized in the Roman dukedom. It was "not, however, long before the Lombard prince "violated, without remorſe, an engagement, "which he had entered into with reluctance. In "the year 755 he laid ſiege to Rome for the ſecond "time, but was again obliged to ſue for peace, by "the victorious arms of Pepin, who returned in-

"to

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" to Italy, and, forcing the Lombard to execute " the treaty he had ſo audaciouſly violated, made " a new grant of the Exarchate and of Pentapolis to " the Roman pontiff and his ſucceſſors in the apoſ- " tolic ſee of St Peter. And thus was the biſhop " of Rome raiſed to the rank of a *temporal prince*."

Moſheim thus tells us, that it was in the year 755, that the king of the Lombards laid ſiege to Rome, which Pepin obliged him to raiſe before he gave the grant of their temporal dominions to Pope Stephen II, and his ſucceſſors. He is not minute enough in his narrative, to tell us in what time of the year the ſiege was laid, nor when it was raiſed. But Sigonius a civil hiſtorian of high character and a Roman Catholic, informs us, that this ſiege was laid in the end of autumn 755, that Pepin did not leave France until the end of that autumn, and that it was in the following year 756, that he gave the grant of their temporal dominions to the Roman pontiffs. Every year is marked on the margin of Sigonius's hiſtory oppoſite to the tranſactions of the year, ſo that, at one glance, the reader ſees in what year the events happened, which he narrates.

In *Hiſt. de regno Italiæ, lib.* 3. page 79. oppoſite to the year 755, in the margin, he writes thus. " Jam autumnus per nonam indictionem, magna " ex parte proceſſerat; cum Pipinus paratum ex- " ercitum ducere ad ſaltus Alpium cœpit." Which

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is thus expreſſed in the Engliſh language. " Now " the autumn had, in a great part paſſed through " the ninth indiction, when Pepin began to lead " the army which he had muſtered, to the paſſes " of the Alps."

In the following page oppoſite to the year 756, on the margin, he writes thus. " Interim Aiſtul- " phus per aliquot dies, diligenter obſeſſus extre- " mum expugnationis, atque excidii periculum ti- " mens, legatos cum liberis mandatis ad Pipinum " de compoſitione miſit. Qui in colloquium pro- " greſſi Aiſtulfum pacem petere dixerunt, eam- " que non Exarchatu ſolum, et Pentapoli reſtitu- " enda, ſed Camactico etiam adjungendo præſto " eſſe redimere, addiderunt; conditione a Pipino ac- " cepta inde fœdus ſcriptum, atque jurejurando, " obſidibusque firmatum. Quibus rebus perfectis, " Pipinus Exarchatum, Pentapolimque iterum St. " Petro, et ſucceſſoribus ejus in perpetuum poſſi- " denda conceſſit, atque ita ſcribam referre ipſas " donationes in tabulas juſſit. Neque ita multo poſt " Fulrado abate, qui ab Aiſtulfo ſingula acciperet, " et pontifici aſſignaret, relicto, ipſe Franciam " repetivit. Fulradus cum procuratoribus Aiſtul- " fi in Exarchatum, Pentapolim progreſſus omnes " urbes præter Ferrariam, Faventiam, et Cabal- " lum recepit, et obſidibus de unaquaque ſumptis, " ac primoribus ſecum earum ductis, Roman adiit,

" atque

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" atque ſingularum urbium claves una cum tabulis " ipſis donationis in confeſſione St. Petri depoſuit."

This paſſage may be thus expreſſed in the Engliſh language: " In the mean time, Aiſtulfus ha- " ving been cloſely beſieged for ſome days; and " fearing the extreme danger of an aſſault and of " being totally cut off, ſent ambaſſadors to Pepin, " with ample powers, to treat of a capitulation. " Who having entered upon a conference, ſaid " that Aiſtulfus deſired a peace, and added, that " he is ready to purchaſe it, not only by reſtoring " the Exarchate and Pentapolis; but alſo by ad- " ding to them Comachio. Pepin having accept- " ed the condition, an agreement was inſtantly " written and confirmed by an oath and hoſtages. " When theſe things were finiſhed, Pepin gave a " new grant of the Exarchate and Pentapolis to " St Peter and his ſucceſſors to be poſſeſſed by " them for ever, and commanded a writer to ex- " tend theſe grants in writing, in the above terms. " Very ſoon after he returned to France, having " left the abbot Fulradus, who ſhould receive e- " very one of theſe towns from Aiſtulfus, and diſ- " pone them to the pontiff. Fulradus having " gone unto the Exarchate and Pentapolis with " the procurators of Aiſtulfus, received all the ci- " ties excepting Ferraria, Faventia, and Caballum, " and having taken hoſtages from every one of " them, and having led, along with him, the " chief

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" chief men of them, went to Rome and depoſited " the keys of every one of theſe cities, together with " the title-deeds themſelves of the grant, on the " altar of St Peter.

In the year 755, Pepin made a peace with Aiſtulphus king of the Lombards, upon his engaging to give up to the Pope the Exarchate of Ravenna and Pentapolis. Though Aiſtulphus confirmed his engagement by a moſt ſolemn oath, and by delivering to Pepin forty hoſtages for his performance of it, whom he carried with him to France, yet when he returned to France Aiſtulphus not only refuſed to veſt the Pope with his temporal dominions, but again attacked Rome in the following year. Thus by refuſing to perform his engagement, the time when the Pope was firſt raiſed to the rank of a temporal prince, was brought down to the year 756, the preciſe time predicted in this verſe. And the king of the Lombards, without knowing or intending it, was the blind inſtrument, in the hand of God of meaſuring out the 657 years of this prophecy; for if he had performed his engagement to Pepin, the Pope would have been a temporal prince in the year 755, one year too early for this prediction. For theſe facts the reader is deſired to conſult Sigonius, *de regno Italiæ*, *lib.* iii page 79.

Having thus, both from the prophetic prediction and from the hiſtorical account of the event aſcertained

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tained, that the year of Chriſt 756 was the very year in which the Papal government became a civil one, or in the ſymbolical language, a beaſt, it will now be eaſy to know with equal certainty, in what year the Papal government ſhall be finally diſſolved. In verſe 5th, this government was to continue 42 months. In Daniel vii. 25, 26. it is thus predicted of the laſt head of Roman government. "And he ſhall ſpeak great words againſt the Moſt "High, and ſhall wear out the ſaints of the Moſt "High, and ſhall think to change times and laws; "and they ſhall be given unto his hand, until a "*time* and *times* and the *dividing of time*. But "the judgement ſhall ſit, and they ſhall take a-"way his dominion, to conſume and to deſtroy it "unto the end." All theſe ſufferings of the Chriſtian church which in this prophecy are declared to be cotemporary with the Papal reign, and which in the nature of the thing muſt be ſo, are repreſented as continuing for the exact ſame ſpace of time for which he is ſaid to continue in verſe 5th. Thus in ch. xi. 2. the Gentiles are to tread the holy city under foot 42 months; in v. 3d, the two witneſſes are to prophecy 1260 days clothed in ſackcloth; in ch. xii. 6. the woman hath a place prepared for her in the wilderneſs for 1260 days; and in v. 14th, ſhe is to be nouriſhed there for a time and times and half a time. Every one of theſe prophetic expreſſions of time ſignifies the exact ſame number

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ber of years, even 1243 ſolar years, as has been ſhewn already. If then to the year 756 we add 1243, we ſhall find the year 1999 to be the year in which the Papal hierarchy ſhall be totally and finally diſſolved.

This calculation will be further confirmed, if more confirmation is neceſſary, when in its proper place we come to fix the commencement of the millennium; which, upon very ſtriking principles, ſhall be fixed to the beginning of the year of Chriſt 2000. But in the nature of the thing, that æra of purity, peace, and proſperity to the church of Chriſt cannot commence until Antichriſt be overthrown.

That this calculation is juſt, we have very ſtrong reaſon to believe, from what hath already in fact happened relative to the Papal government. Though this prediction was written by John 657 years before the Papal government became a civil one, it became one in the year 756, the very year which John predicted. Since that time, it hath continued the ſame form of government, the ſame civil conſtitution, and in the ſame ſeat of government for 1034 years. There is not another civil government in Europe whoſe conſtitution hath not been changed during that period. When it aroſe at the predicted time, when it hath continued ſo long, when it is the only one in Europe which hath continued ſo long, are not all theſe together very

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very ſtrong preſumptions that it ſhall continue for the remaining 209 years of the predicted period. Since the Reformation, above 220 years ago, though the Papal conſtitution continues ſtill the ſame, and though the city of Rome ſtill continues the ſeat of government, the extent of the Papal dominions, and the authority and power of the Pope and of the Papal hierarchy have been greatly contracted. Since that time they have been diminiſhing, they are ſtill diminiſhing with an accelerated motion; is it not therefore highly probable that they will go on diminiſhing until they ſhall be totally diſſolved? All civil governments, like men, have their infancy, their progreſs, their prime, their decline, and their diſſolution. Can there be any reaſon to conclude, that after it has been on the decline for above 220 years, the Papal ſhall be the only civil government in the world which ſhall renew its age and its vigour? But if it ſhall go on in its decline with an accelerated motion, as all other empires have done whenever they had paſſed their prime, and as itſelf hath done for the laſt 220 years, it muſt be totally diſſolved in the remaining 209 years of the predicted period.

Before leaving this chapter, I ſhall make three general obſervations, which I truſt will be followed out at greater length by the candid and intelligent reader.

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1*ſt*, All the ſymbolical terms uſed in this chapter have been explained in the common acceptation of the ſame ſymbolical terms, wherever they have occurred in any other part of this book, or in any other prophetic writings. Hence, it is evident that no falſe interpretation hath been forced upon them to ſerve a particular hypotheſis.

2*d*, That the beaſt with the ſeven heads and ten horns deſcribed in this chapter, ſignifies the Papal government, with the city of Rome for its ſeat, after it became a civil as well as an eccleſiaſtic one, is evident from this circumſtance, that in this chapter that government is repreſented not by one ſymbol, but by a great many diſtinct and ſeparate ones, and every one of them exactly agrees to the particular feature in the Papal government to which it refers. One ſymbol might by accident agree to one particular feature in that government, but it is beyond all the calculations of chances that, of ſo great a number of ſymbols, every one ſhould exactly agree to its reſpective feature in the Papal government; unleſs the whole picture had been intended to repreſent that government. The hieroglyphic in this chapter is a full picture of a particular civil government. Like every picture, it ſhews the particular government of which it is the picture, by exhibiting all its features in their proper places and proportions. If I go into a gallery hung with a number of well drawn pictures, and ſee one which hath

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hath the nose or the eyes of a gentleman who is a particular acquaintance of mine, at first glance I conclude, that this is his picture: but, on examining it more narrowly, I cannot find another feature in it which corresponds to my friend's face, and therefore am quite certain that it is not his picture, but that it was drawn for some person who resembles him in his nose or eyes, but in no other part of his face. As I walk along the gallery, my eyes are attracted by another picture which much resembles my friend's face, I examine it with attention, and find that not only the general complexion and shape of the face resemble his, but that every particular feature, however minute, exactly agrees to the correspondent feature in his face. I am then more certain that he is the person for whom this picture was drawn, than I could have been that another one was his picture which had his name written on the bottom of it. In the last case, the name might have been affixed to a wrong picture by mistake, it might be the picture of another person whose name was the same with my friend's, or of one to whom my friend's name was humourously given. But when, in its complexion and in all its features the picture exactly corresponded to my friend's face, none of these circumstances could attend it, nor any other which could raise a doubt in the mind of an intelligent, candid, and attentive person, that it was the pic-

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ture of the perſon whom it ſo exactly reſembled. Perfectly ſimilar is the caſe with the picture of Papal Rome, which is drawn in this chapter. It is capable of conveying to the intelligent, candid, and attentive mind, more certainty that it is Papal Rome which is repreſented by it, than the name of *Rome* itſelf written in the plaineſt characters could have done. If the name of Rome had been uſed in place of this picture, ſome might have ſaid that it was Heathen not Papal Rome which was meant; others, that Rome was not to be taken for Rome itſelf, but like the names of Egypt and Babylon, for ſome idolatrous and perſecuting power which was to ariſe. But when a picture is drawn at full length, in which all the features exactly agree to Papal Rome, and to no other kingdom that ever hath been on the face of the earth, what unprejudiced man can doubt that by it Papal Rome is repreſented?

And *3d*, That as this picture was drawn by John 657 years before Papal Rome became a civil government, that is, before Rome was in fact poſſeſſed of any of theſe features which are drawn ſo minutely in this picture; that as theſe at the predicted time appeared in the character of Papal Rome, ſo exactly correſpondent to this picture, that if a limner ſhould have drawn a picture of Papal Rome from the life, he could not poſſibly have drawn a more juſt or ſtriking one than that which

is

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is exhibited in this chapter; we may hence ſee a clear proof that this book was written by the inſpiration of that God to whom all things paſt, preſent, and future, are ever preſent. We may alſo hence ſee a ſtriking proof of the ſuperintendency of divine providence in the moral government of the world, in the ſtricteſt conſiſtency with the moral agency of men,

CHAP.

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CHAP. XIV.

VISION VIII.

Verſes 1ſt, 2d, 3d, 4th, 5th.

AND I looked, and lo a lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Father's name written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders: and no man could learn that ſong, but the hundred and forty and four thouſand which were redeemed from the earth. Theſe are they who were not defiled with women, for they are virgins: theſe are they who follow the Lamb whitherſoever he goeth;

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eth; these were redeemed from among men, being the first fruits unto God, and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

This chapter, according to the general construction of this book, is a general introduction to the following prophetic visions in it, relative to the final overthrow of Antichrist, to the bringing in of the Jews with the fullness of the Gentiles, and to the commencement, duration, and nature of the millennium. As it is an introduction, the things contained in it are expressed in short and general terms; they are treated more fully in the following parts of this book. The comment on this introductory chapter shall be general and short like itself, and the short hints contained in it shall be more fully explained when I shall consider those parts of this book to which this chapter is introductory.

The Lamb signifies Christ; and mount Sion the settled and triumphant state of Christ's church after the travels, toils, and persecutions of her wilderness state. The 144,000 with his Father's name on their foreheads, are the true and sealed servants of God, as mentioned in chap. vii. 3, 4. This number is made up of 12, the number of the patriarchs,

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triarchs, multiplied into 12 the number of the apoſtles, which makes 144, and this multiplied by 1000, the years of the millennium, which makes the exact number of 144,000. This number is the hieroglyphic fixed on in chap. vii. to ſignify the true ſervants of God, during the whole perſecuted period of Chriſt's church, until that period ſhall end with the downfal of Antichriſt and the commencement of the millennium. It does not mean, that the number of the ſervants of God during the whole or any part of that period ſhall be exactly 144,000, nor that their number ſhall be uniformly the ſame, nor that the ſame individual perſons ſhall live during the whole period. But it means, that in every part of that period, however trying it may be, there ſhall be ſome whoſe religion is drawn from and modelled upon the ſcriptures of the Old and New Teſtament; who name the name of Chriſt, and depart from iniquity; and who are neither aſhamed nor afraid to avow themſelves the ſervants of God, for they have his name on their foreheads; and whom, though men may call them heretics or hypocrites, the Lord himſelf knoweth to be his. It ſignifies, that thoſe whoſe religion is drawn from the bible ſhall continue to adhere to Chriſt in ſpite of all perſecutions, until that day when the 1000 years of purity, peace, and triumph to the church of Chriſt ſhall commence. Hence, this hieroglyphical number ſignifies at once

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once, the character and the continuance of thoſe ſealed ſervants of God. When that 1000 years ſhall commence, their characters ſhall remain the ſame, and their religion ſhall ſtill be built upon the foundation of the prophets and apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone.

But the number 144,000 ſhall be quite too ſmall to repreſent the countleſs multitude which ſhall be added to the church at that glorious æra, when theſe faithful 144,000 ſhall have finiſhed the Chriſtian warfare, and ſhall begin to ſing their triumph. Then the church ſhall be repreſented, as in chapter vii. 9. and in verſe 6th of this chapter, by "a great multitude which no man could "number, of all nations, and kindreds, and people, "and tongues." When the millennium ſhall commence, ſignified by the Lamb ſtanding on mount Sion, thoſe perſons who adhered to the word of God and to the teſtimony of Jeſus ſhall be openly acknowledged as the true members of Chriſt's church.

The millennium is deſcribed at full length in chapters xx. xxi. and xxii. and its nature ſhall be explained in the commentary on them.

However many have wondered after Papal and other ſuperſtitions, yet amid all the trials of the preceding period, not one of thoſe choſen ſervants of God hath been led into deſtructive errors and ſins. They are God's ſealed ones, and have there-

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fore eſcaped the ſpiritual hurt which hath been brought upon the weſtern empire by ſuperſtition, chap. vii. 2, 3. Their names are written in the book of life of the Lamb. They are therefore excepted from the number of thoſe who worſhip the Beaſt, chap. xiii. 8. They are the elect of God, and therefore it is impoſſible to deceive them to their final deſtruction, Matth. xxiv. 24.

This period ſhall be introduced by an unſettled and fluctuating ſtate of the empire, and of ſome of the kingdoms in it, and by a great war, or rather a deciſive battle. Theſe are expreſſed by "the "voice of many waters and the voice of a great "thunder." When it is introduced, theſe ſealed ones ſhall praiſe God in the aſſembly of the true church of Chriſt, which is repreſented here as in chap. iv. 6,—10. by the four (ζωα) living creatures and the 24 elders. The ſong which they ſhall ſing is recorded at full length in chap. xix. 5,—7. to which this paſſage is only an introduction. It is "Alleluia, for the Lord God Omnipotent "reigneth. Let us be glad and rejoice, and give "honour to him: for the marriage of the Lamb is "come, and his bride hath made herſelf ready." This is indeed a new ſong. A ſong which Chriſtians have never yet been able to ſing, and never ſhall ſing, until that period ſhall come which is predicted in this chapter. The import of that ſong and the grounds on which it is ſtiled new, ſhall

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ſhall be illuſtrated in the commentary on chap. xix. 5,—7. This ſong none ſhall be able to learn but true Chriſtians. When the meaning of that ſong is explained, it will appear, that they only can fully underſtand its import; that they only will rejoice on account of thoſe events to which it refers; and that they only can ſing praiſe, with that inward devotion and gratitude of heart, which are neceſſary to the praiſe of that God, who is only worſhipped when worſhipped in ſpirit and in truth.

At that period, as well as at the preſent time, none but true Chriſtians rightly know, and are properly affected by, ſpiritual things. 1 Cor. ii. 14. 15. "But the natural man receiveth not the "things of the ſpirit of God; for they are fooliſh-"neſs unto him; neither can he know them, be-"cauſe they are ſpiritually diſcerned. But he "that is ſpiritual diſcerneth all things, yet he him-"ſelf is diſcerned of no man."

The character of theſe true ſervants of God, is marked by five particular qualities, for which they are eminently diſtinguiſhed.

1ſt, "They were not defiled with women; for "they are virgins." For obvious reaſons, idolatry and ſuperſtition, are expreſſed in the ſymbolical language, by fornication and adultery, both in the old and new teſtament, and particularly in this book. Theſe ſervants of God have always

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been diſtinguiſhed, by keeping clear of idolatry and ſuperſtition. They worſhipped and ſerved God only. They worſhipped the one God only, through Chriſt Jeſus, the one Mediator between God and man. They regarded not, as doctrines of God, the commandments of men; nor did they make void the law of God by human traditions. They dared not to live in the neglect of any means of worſhip which God had inſtituted, nor to obſerve any which had not the ſtamp of divine authority.

2*d*, "They follow the Lamb whitherſoever he "goeth." Whether Chriſt goeth to the wilderneſs, or to mount Zion, they follow him. Worldly fame, preferments, and emoluments, never make them model their religion and their characters to the times and the faſhions. Fully convinced that the religion, which they have learned from Chriſt, is the beſt the world ever ſaw or ever ſhall ſee, they have no inclination to change it. They follow Chriſt through good and through bad report. Though they prudently ſhun danger; yet when called to it, in the courſe of providence, they willingly part with property, liberty, fame, and even life itſelf, rather than deny Chriſt and Chriſtianity.

3*d*, "They were redeemed from among men, "being the firſt fruits unto God and to the Lamb." They were reſcued by the providence and the grace of God, from among thoſe votaries of idolatry

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try and ſuperſtition, among whom they lived in the world. Like the firſt fruits in the Jewiſh church, they are conſecrated and holy unto the Lord, and the earneſt of the plentiful harveſt in its ſeaſon. As certainly as they have been holy to the Lord, ſo certainly ſhall the great multitudes of Chriſtians at the millennium appear, as the full harveſt in its ſeaſon.

4th, "In their mouth was found no guile." They are Iſraelites indeed, in whom is no guile. They are ſincere and upright towards God, and they pay a ſacred regard to truth and fidelity towards men. As citizens of Zion they ſpeak the truth in their heart. And

5th, "They are without fault before the throne "of God." However, much their characters have been miſunderſtood or miſrepreſented by men; however, they have been traduced as fanatics, hypocrites, or thoſe who turn the world upſide down; and however many of them have been condemned as heretics in the courts of men; they ſhall be declared faultleſs, when they ſhall ſtand before the throne of God. God will not condemn them, when he judgeth. Having truſted in the merits of Chriſt, and not in thoſe of any ſaint, nor in indulgences and pardons obtained for money, from thoſe perſons, who cannot forgive ſins; having had their hearts and lives purified, not by ſuperſtitious luſtrations, but by that grace of God, which, bringing

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bringing ſalvation, teacheth men that, denying ungodlineſs and worldly luſts, they ſhould live ſoberly, righteouſly, and godly, in a preſent world; having not denied, but confeſſed Jeſus before men, they ſhall be found, at laſt, meet for the inheritance of the ſaints in light. Jeſus ſhall confeſs them, and ſay unto them; "Come ye bleſſed of my "Father, inherit the kingdom prepared for you, "from the foundation of the world;" and then, with the righteous before the throne of God, they ſhall go unto life eternal.

Verſes 6th, 7th.—And I ſaw another angel fly in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, ſaying, with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: And worſhip him that hath made heaven and earth, and the ſea and the fountains of water.

When theſe firſt fruits ſhall all be offered up to God, then the millennium, the great harveſt of the church ſhall draw nigh. The goſpel ſhall then be preached in purity, and with effect, to thoſe who dwell in the weſtern empire, them who dwell

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dwell in the earth. Till that time, it ſhall be preached as it were in this or that corner; but then it ſhall be preached in the middle of the church, and ſhall ſpread to every corner of it. For John ſaw this angel fly in the midſt of heaven. Then the inhabitants of the weſtern empire, ſhall not be one great empire and people, as they were in John's day, but they ſhall be divided into different kingdoms, under different forms of government, and ſpeaking different languages, as they are in our day, and as they actually became at the preciſe time predicted by John, as ſhall appear in the commentary on chap. xvii. 12. He therefore deſigns them here, every nation, and kindred, and tongue, and people. They ſhall then, in the courſe of providence, receive a loud call to fear God more than man, to worſhip him who created and preſerved all things, and no longer to worſhip the beaſt.

A ſtrong reaſon is aſſigned why, at that time, they ſhould fear, worſhip, and glorify God, even "becauſe the hour of his judgement is come." By the hour of his judgement is ſignified that time, when the truth of Chriſt's religion ſhall no longer be ſupported merely by the private teſtimony of individual Chriſtians, who, in this book are ſtiled the two witneſſes; but ſhall be eſtabliſhed, beyond all doubt, by the ſolemn judgement of God in its favours, when, in the courſe of his providence, he ſhall

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ſhall overthrow Antichriſt, his kingdom and church, and ſhall fully eſtabliſh the Chriſtian church, in its ſcriptural purity, through the whole world. What more powerful motive than this, could be preſented to their minds. If they complied with the exhortation, they would inſtantly enjoy much greater advantages, than thoſe men could do, who had lived before them; and if they rejected it, they would greatly increaſe their guilt and their doom, by ſinning againſt greater light and privileges.

At the approach of every great change of their religious privileges to the better, God hath addreſſed mankind in a ſimilar manner; by referring to their privileges as a powerful motive to improve them. The publication of the moral law, on mount Sinai, was thus introduced, Exod. xx. 2. "I am the Lord thy God, which hath brought "thee out of the land of Egypt, out of the houſe "of bondage." The preaching of the goſpel to mankind, by the perſonal miniſtration, death, and reſurrection of Chriſt, was thus introduced by John the Baptiſt, Matth. iii. 2. "Repent ye, for "the kingdom of heaven is at hand."

Verſe 8th.—And there followed another angel, ſaying, Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations

tions drink of the wine of the wrath of her fornication.

In this verſe, and in all other parts of this book, where Babylon occurs, it does not ſignify the antient city or empire of Babylon. That city and empire were both totally overthrown many hundred years before this book was written; and therefore never could be the object of predictions, which are contained in it. Babylon is always uſed in this book as a ſymbol to repreſent another city and kingdom, to which Babylon bore a moſt ſtriking reſemblance. The epithet "the great city," which is given to Babylon in this verſe, and in the other parts of this book where that name is uſed, plainly ſhews that it is to be underſtood ſymbolically.

Our tranſlation of this verſe, is not ſufficiently correct and clear. The original runs thus, επεσεν επεσε Βαβυλων ἡ πολις ἡ μεγαλη, which ſhould have been rendered, "Babylon the great city is fallen, "is fallen," and not "*that* great city." In chap. xvi. 19. It is called Βαβυλων ἡ μεγαλη, that is, "Baby-"lon the great; and not, as in our tranſlation great "Babylon." And in chap. xvii. 5. it is called "Babylon the great;" which is rightly tranſlated, as it is the very ſame phraſe in the original.

One firſt principle in the ſymbolical language, is, that what is ſmall is the ſymbol of what is great,

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of the ſame or of a ſimilar kind. For inſtance, a day is the ſymbol of a year, becauſe each of them ſignifies the time meaſured by a complete revolution of the earth, and the former is the leſſer. The reaſon of this principle is evident from the nature of the hieroglyphical characters or paintings, from which the ſymbolical language is derived. In ſuch paintings, it was always neceſſary to make the pictures much leſs than the things repreſented by them, otherwiſe, hieroglyphical writings could not have been contained in any reaſonable bounds, nor indeed could they have been practicable at all. Hence when, in any ſymbolical writings, ſuch as this book is, any thing is called, "the great," the meaning of this epithet is, that the thing to which it is given is not to be underſtood literally, but is the ſymbol of ſomething, greater than itſelf, to which it bears a ſtriking reſemblance. Thus Babylon, without the epithet "the great," literally ſignifies the antient city of Babylon, the capital of the Aſſyrian empire; but Babylon "the great" ſignifies a greater city and empire, of which, in many of its moſt ſtriking features, Babylon was a very fit type. Thus, in chapter xi. 8. Sodom and Egypt are called *the great city*, becauſe they are there uſed, not literally, but ſymbolically for Rome.

In this verſe, and in all the other parts of this book, where it occurs, Babylon the great, ſignifies

Papal

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Papal Rome, as ſhall be fully ſhewn in the commentary on chap. xvii. from an explanation of this ſymbol given by the ſame unerring ſpirit, who dictated this book to John. In pride, luxury, idolatry, and perſecution of the church of God, Babylon reſembled Papal Rome. Every unprejudiced perſon, who is acquainted with the hiſtory of both empires, muſt be convinced that, in theſe particular features, Rome is the greater of the two. At the time to which this chapter refers, Papal Rome ſhall be certainly and completely overthrown. She ſhall be deſtroyed, becauſe ſhe hath intoxicated all nations with her idolatry and ſuperſtition; on account of which they have often felt the effects of divine wrath.

Verſes 9th, 10th, 11th.—And the third angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out, without mixture, into the cup of his indignation; and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb: And the ſmoke of their torment aſcendeth up for ever and ever: And they have no reſt

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day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

When the time of the final overthrow of Papal Rome ſhall draw near, the evidences that the Papal hierarchy is Antichriſtian, and that the religion which is modelled upon the ſimplicity and purity of the bible, is the religion of Jeſus, ſhall be ſo ſtrong, ſtriking and univerſal, that an adherence then to Popiſh idolatry ſhall be puniſhed with exquiſite and endleſs miſery, in a future ſtate.

The words in theſe verſes are ſo plain and ſtrong that they need no comment. Here, however, it may not be improper to obſerve, that this is the firſt paſſage, in this book, in which future miſery is denounced againſt men merely for their Popery. In every part of Europe, before the Reformation, the greateſt part of the people were ſo totally without the means of information, that that ignorance, which was the mother of their Popiſh devotion, was, certainly, as to them, a kind of neceſſary ignorance. In moſt Popiſh countries, to this day, though ſome of their leaders may be informed, artful, intereſted, and deſigning men, the great body of the people are in a ſtate of neceſſary ignorance. How God will deal with well diſpoſed perſons, at the day of final judgement, who, in the courſe of his providence, having been placed

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placed in these situations, have professed themselves Roman Catholics in this world, it is not our province to determine, any more than it is with respect to those, who, in heathen countries, long have been, and still are placed under a similar necessary ignorance. We know not the utmost extent of the merit of Christ's blood, nor all the secret avenues by which the Spirit of God can convey his purifying grace unto the hearts of men. But we know, that the Judge of all the earth, ever does that which is right, and that he hath said to us, relative to such cases, "Who art thou that "judgest another man's servant, to his own master "he standeth or falleth." As nothing is said with respect to their future doom, in this book, until the period comes, in which they cannot plead necessary ignorance as an apology for their superstition; let us learn that it is our duty to say nothing with respect to it. The secret things belong to the Lord our God; but the things, "that are "revealed belong unto us." Let us pity and pray for those deluded men. Let us, by the spiritual and gentle means which the gospel prescribes, and by these only, do what we can to convey to them the knowledge, and to make them feel the power of that kingdom of God, which is not meats and drinks, but truth, righteousness, peace and joy in the holy Ghost. Let us bless God, that our situation in the world is so much more favourable for the

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the diſcovery of truth, and the proper exerciſe of the rights of conſcience. And let us improve theſe privileges; leſt either a contempt of them, or a falſe confidence in them, ſhould render our guilt and our doom greater than that of theſe deluded men, whom too many are apt, with an unchriſtian temper, to doom, in a body, to eternal deſtruction.

Verſes 12th, 13th.—Here is the patience of the ſaints: here are they that keep the commandments of God, and the faith of Jeſus. And I heard a voice from heaven, ſaying unto me, Write, Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

At the beginning of the reign of the Beaſt, we heard the ſame thing ſaid of the patience and faith of the ſaints, chap. xiii. 10. What was ſaid of their faith and patience at the commencement, is now ſaid of them at the end of his reign. The long period of 1243 years ſhall not be able to exhauſt their patience, ſhake their faith, nor make them abandon the ſervice of God. At that period, it ſhall fully appear that their faith, patience, and obedience, have been built upon a good foundation,

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tion, when every thing relative to Chriſt's kingdom hath in fact come to paſs juſt as they believed and hoped.

To die in the Lord, is to die believing in Jeſus as the Chriſt and the Son of God, and purified by his Spirit and word. It is to die intereſted in Chriſt, in ſuch a manner as to be juſtified and rendered eternally happy through him. "There is "now no condemnation to them who are in Chriſt "Jeſus, who walk not after the fleſh but after the "ſpirit."

Thoſe who thus die in the Lord, are pronounced bleſſed. *1ſt*, Becauſe they ſhall reſt from their toils and labours in this world. And *2d*, Becauſe their works ſhall follow them, or, more agreeably to the original, ſhall follow ſo cloſely that they may almoſt be ſaid to go along with them. By this expreſſion it is not only intimated that, in a future ſtate, none of their labours of love ſhall be forgotten by that God whom they had ſerved in the midſt of a crooked and perverſe generation; but alſo, in this world, in a ſhort time after their death, full juſtice ſhall be done to their characters and memory, at the commencement of the millennium. At whatever time they yield to the ſtroke of death, thoſe who die in the Lord are bleſſed. But the death of ſuch is pronounced peculiarly bleſſed at that time, in reference to the bloody and violent wars, in which Antichriſt, after his laſt and

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and moſt violent ſtruggle, ſhall be totally overthrown.

The following verſes of this chapter open to us a general view of theſe. Hence, the particular meaning of this verſe, as introduced in this part of the prophecies, is this: So violent ſhall be the laſt ſtruggle which Antichriſt ſhall make to preſerve his dominion, ſo bloody ſhall the wars be which ſhall immediately precede his final overthrow, and ſo many ſhall be the calamities of war to which men ſhall be expoſed, that even death itſelf, however repugnant to the feelings of nature, would be deſireable, when compared to the calamities of that war, to every man who is in ſuch a ſtate that happineſs would be his portion after death.

Verſes 14th,—20th.—And I looked, and behold, a white cloud, and upon the cloud one ſat like unto the Son of man, having on his head a golden crown, and in his hand a ſharp ſickle. And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſickle, and reap: for the time is come for thee to reap; for the harveſt of the earth is ripe. And he that ſat on the cloud, thruſt in his ſickle on the earth;

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earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth: for her grapes are fully ripe. And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt it into the great wine-preſs of the wrath of God. And the wine-preſs was trodden without the city, and blood came out of the wine-preſs, even unto the horſe-bridles, by the ſpace of a thouſand and ſix hundred furlongs.

This paſſage contains a general account of the wars by which Papal Rome ſhall be overthrown. As theſe are more particularly deſcribed in ſome of the following parts of this book, to which theſe verſes are introductory, it will be proper to defer the full explication of them until I ſhall explain theſe parts. I ſhall therefore only in general take notice of a few ſtriking things in this introduction. At that period, Chriſt ſhall appear on a white cloud, with a golden crown on his head, and

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a ſharp ſickle in his hand. Then the cloud which had hung over the church of Chriſt ſince the year 756 ſhall not be totally diſpelled: but having become gradually thinner ſince the Reformation, it ſhall be a white cloud. A thick cloud is always black. The thinner any cloud is, it is proportionally whiter, becauſe more of the rays of the ſun and more of the clear aether are ſeen through it. Soon after that time, the clouds ſhall be totally diſpelled, whenever the violent but ſhort wars predicted in this paſſage ſhall terminate.

At the Reformation, the two witneſſes repreſenting Chriſtians, aſcended up to heaven in a cloud, chap. xi. 12. It was not called a white cloud at that time, being then ſo thick as to hang over the church for above four hundred years. But at the period to which this prediction refers, it is called a white cloud, becauſe probably it ſhall not then hang over the church for more than one year.

Chriſt has a golden crown on his head, and a ſharp ſickle in his hand, to ſignify, that at that period his kingdom ſhall begin to ſhew its ſtrength and power over his enemies, particularly over that enemy, who with peculiar propriety is called Antichriſt. It was the harveſt of the *earth* which he was to reap, becauſe it was ripe. At that time, the Papal Roman empire ſhall be ripe in ſin, and ripe for deſtruction. God had allowed that peo-

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ple above 1240 years under a great variety of diſpenſations of his providence, to repent of their oppoſition to that kingdom of God which is truth, righteouſneſs, peace, and joy; but they repented not. They ſhall at that period become ripe for deſtruction, and the time predicted for their final overthrow ſhall draw near.

The angel who has power over fire is introduced here. Fire purifies, warms, and alſo totally conſumes. It is rendered beneficial or deſtructive by the management of the perſon who has it under his power. In the ſymbolical language, fire ſignifies wars and contentions, frequently ſtiled fiery trials. By the angel who had power over fire, it is ſignified, that neither have any of the wars and contentions that have happened in the Roman empire ſprung up by chance, nor ſhall the laſt and moſt dreadful one come by chance, with which that empire ſhall terminate, but they are all overruled by the ſuperintendency of divine providence. They ſhall all be directed by divine providence to the purpoſes which God intended, and not to thoſe which theſe men intend, who are only the inſtruments in them, though they imagine themſelves the prime agents. Many of theſe were carried on by Papal Rome againſt the church of Chriſt, in order to deſtroy her: but divine providence overruled them to the purpoſes of purifying her and keeping her

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zeal in proper heat. In all theſe ſhe is that buſh which burned and was not conſumed, becauſe the angel of the Lord was in the flame of fire in the midſt of the buſh. But when he who overrules wars ſhall give the command, the war predicted in this paſſage ſhall, at once completely purify the church of Chriſt and deſtroy Papal Rome.

The language of this war ſhall be, "Thruſt in "thy ſharp ſickle, and gather the cluſters of the "vine of the earth, for her grapes are fully ripe." It is ſtill on the *earth*, the Roman empire, that deſtruction ſhall be brought by this war. In verſe 15th it is the harveſt of the earth which ſhall be reaped, and in verſe 18th it is the cluſters of the vine of the earth which ſhall be gathered; and both for the ſame reaſon, becauſe they are fully ripe. There are two reaſons why theſe two ſymbols are uſed to repreſent the final overthrow of the ſame empire. 1*ſt*, Becauſe that empire though one, is made up of two diſtinct and different parts, a civil and an eccleſiaſtic government: parts in themſelves eſſentially different, and yet inſeparably interwoven in the very conſtitution of the Papal government. Hence, the deſtruction of each part is predicted by a ſymbol peculiar to itſelf.

A ripe harveſt, ſignifies a civil government ripe for deſtruction. The deſtruction of Tyre and Zidon is thus expreſſed in Joel iii. 13, "Put ye in "the ſickle, for the harveſt is ripe." And of the final

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final overthrow of Babylon it was ſaid in Jeremiah li. 33. "Yet a little while and the time of her "harveſt ſhall come." And a vine ſignifies a church. The Jewiſh church is repreſented by a vine in the beautiful allegory contained in Pſalm lxxx. 8,—16. The Chriſtian church in its head and members is ſtiled the true vine, and repreſented by a vine and its branches in John xv. 1,—5. Ofa falſe and idolatrous church it is is ſaid in Deut. xxxii. 32. "Their vine is of the vine of Sodom." That we may be at no loſs to know what church is ſignified by this vine, in ver. 18. it is called the vine of the *earth*, that is, of the Roman empire. Neither in the ſymbolical, nor in any alphabetical language ancient or modern do I recollect any one word which ſignifies both a civil and an eccleſiaſtic government; hence to repreſent the complete deſtruction of that government which is both civil and eccleſiaſtic, I am of opinion that both theſe ſymbols were neceſſary. The uſe of both is a plain declaration, that at that period both the church and ſtate of Rome ſhall be finally overthrown. And 2*d*, To ſignify, that the final overthrow of Rome ſhall be accompliſhed by a very bloody war; for the red juice which is preſſed from the grape is the ſymbol of blood ſhed in wars. It is called the blood of the vine. This meaning is clearly given to the preſſing of grapes, by Iſaiah lxiii. 1,—6. which paſſage is a prophecy of

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of the very ſame bloody wars which are predicted in the verſes under our view. This is ſtiled the great wine-preſs of the wrath of God, to inform us that this ſhall be the moſt bloody and deſtructive war which had ever been brought upon Rome. The laſt and deciſive battle ſhall be fought very near the city of Rome.

"And blood came out of the wine-preſs even "unto the horſe bridles, by the ſpace of a thou-"ſand and ſix hundred furlongs." It is thus predicted that at this battle there ſhall be cavalry, and that very much blood ſhall be ſhed. And as 1600 furlongs, or rather ſtadia, as they are in the original, are nearly 200 miles of Engliſh meaſure; it is highly probable that by the blood flowing to that diſtance it is intimated, that the principal field of that laſt and deciſive war ſhall extend only about 200 miles from the city of Rome. Who the parties ſhall be in that war, ſhall be ſhewn in the proper place under the ſixth vial in chap. xvi, 12.—16.

CHAP.

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CHAP. XV.

Verſe 1ſt. AND I ſaw another ſign in heaven, great and marvellous, ſeven angels having the ſeven laſt plagues, for in them is filled up the wrath of God.

In this chapter, the introduction to the ſubſequent prophecies of this book, which was begun in the preceding one, is continued. With this one the introduction ends, and the prophecies themſelves begin with the following chapter.

John ſaw *another* ſign in heaven. By this mode of expreſſion, he refers to a former ſign which he had ſeen in heaven. In chap. xii. 1. that other ſign is thus mentioned, "and there appeared a "great wonder in heaven," or as it ought to have been tranſlated, (and hath been explained in the commentary on that paſſage), a great *ſign*. In both places, the word in the original is the ſame, σημειον; and its proper ſignification is a ſign This ſign is ſaid to be in *heaven*, becauſe theſe plagues have been and ſhall be inflicted on Papal Rome for her injuries to the church of Chriſt, and ſhall

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ſhall be a ſign by which Chriſtians ſhall know Antichriſt, and ſhall be confirmed in the belief of his final overthrow.

This ſign is mentioned in reference to the former ſign of the woman in the wilderneſs, becauſe they ſhall be cotemporary. During the whole period of the church's perſecuted ſtate, that is, from the riſe to the final overthrow of the beaſt, theſe ſeven plagues or judgements ſhall be poured out on Papal Rome in ſucceſſion; and the laſt of them ſhall overthrow her, and ſet the church at liberty. They are called the *laſt* plagues, becauſe the whole temporal judgements which God ſhall inflict on Papal Rome ſhall be included in them.

Verſes 2d, 3d, 4th.—And I ſaw as it were a ſea of glaſs mingled with fire; and them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ſtand on the ſea of glaſs, having the harps of God. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways; thou king of ſaints. Who ſhall not fear thee, O Lord, and glorify thy name! For thou

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thou only art holy: for all nations ſhall come and worſhip before thee; for thy judgements are made manifeſt.

After the ſeven vials had all been poured out; that is, immediately upon the final overthrow of Antichriſt, John ſaw a ſea of glaſs mingled with fire. In the commentary on chap. iv. 6, it was ſhewn, that, in alluſion to the ſea in the temple for purification, the ſea of glaſs ſignifies the purifying influences of Chriſt. Here it is mingled with fire to predict that, at that time the wrath of the Lamb ſhall be kindled againſt, and ſhall conſume his enemies. Then, the ſaints of God ſhall obtain a complete victory over heathen and Papal Rome. This victory they ſhall obtain through Chriſt. By him they and their cauſe have always been purified and ſupported, and their enemies reſtrained, and ſhall at laſt be ſubdued: For they ſtand on the ſea of glaſs.

Then the victorious church of Chriſt ſhall rejoice and ſing praiſe unto God. Conſiſting of Jews and Gentiles united into one true church of God, they ſhall ſing in concert the ſong of Moſes, and the ſong of the Lamb. Theſe are mentioned here as two ſongs quite well known. It is not ſaid *a* ſong, as if it had been a ſong then made for the occaſion, or any ſong of Moſes and the Lamb: but *the ſong*, to intimate that there are two parti-

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cular ſongs, well known by the names of the "ſong of Moſes," and "the ſong of the Lamb," and that, though theſe ſongs were dictated by the Spirit of God many hundred years before, they were prepared for the very occaſion in which the united church of Jews and Gentiles ſhall praiſe God, for the final overthrow of Antichriſt. The ſong of Moſes is recorded at full length in Deut. xxxii. 1,—43, and that paſſage has "the ſong of "Moſes," prefixed to it as its title. It merits the ſerious and attentive peruſal of every reader. It predicts all the calamities which have befallen the Jews, and the cauſe of them. It foretells the character, riſe, height, and downfall of Antichriſt; and cloſes with the Jews and Gentiles united in one church, ſinging in concert their triumph over their common enemy. How ſtriking is the laſt verſe of that ſong, "Rejoice O ye Gentiles, with "his people, for he will revenge the blood of his "ſervants, and will render vengeance to his ad- "verſaries, and will be merciful unto his land and "to his people." The ſame word, in the original, ſignifies Gentiles and nations, and indeed theſe words are of the ſame import in the Engliſh language. His people, in the old teſtament, always ſignifies the Jews, as diſtinguiſhed from all other nations. The ſong of the Lamb is recorded in this book, chap. v. 8,—14. How exactly does this ſong celebrate the joyful occaſion of the commencement

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mencement of the millennium, and repreſent both Jew and Gentile united in the ſame triumphant victory over Antichriſt? At that period, the predictions contained in both theſe ſongs ſhall be fully accompliſhed.

The verſes now under our view contain a ſhort compend of theſe two ſongs. This compend, like the ſongs themſelves, has a particular reference to the time and occaſion, on which it ſhall be ſung, even the final overthrow of Papal Rome, and the commencement of the millennium.

"Great and marvellous are thy works, Lord "God Almighty." In this part of the ſong, the works of divine providence, and grace are celebrated. The events which ſhall then take place, ſhall illuſtriouſly diſplay the great and wonderful nature of the works of providence and grace, which brought about theſe events, and prepared the church and the world for them. The various ſteps, by which Papal Rome roſe, came to its height, declined and fell, are great and marvellous. The various ways, by which, in every age, even the darkeſt, a ſeed hath been preſerved to ſerve God; and by which, theſe few perſecuted Chriſtians, called heretics by their enemies, ſhall be rendered completely victorious over hell and Rome, without the uſe of fire, ſword, or fighting on their part, are great and marvellous. The various ways by which the people of the Jews, for ſo ma-

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ny hundred years, have been preſerved diſtinct from all nations, while they have been ſcattered through almoſt every nation of the earth; by which, at that period, they ſhall be brought to lay aſide their ſtrong and inveterate prejudices against Chriſt and Chriſtianity, and ſhall embrace both at the very time when Meſſiah's kingdom ſhall become triumphant over the Roman empire, and all the kingdoms of the world, are great and marvellous: The minute exactneſs, with which all theſe events ſhall correſpond to the early predictions of the prophets of God; the active hand, which men have had in bringing them about, whilſt, unreſtrained in their moral powers by the determinate purpoſes of heaven, they intended and acted freely as accountable creatures, are great and marvellous. The influence of divine providence and grace in gradually preparing, and at laſt fully forming men's minds to that truth, righteouſneſs, peace, and joy, which ſhall characterize the age of the millennium, is great and marvellous. The extent and clearneſs of perception, the purity and height of joy, with which the ſaints of God, at that period, ſhall contemplate theſe works of divine providence and grace; and, perhaps, many of the ways or circumſtances of divine providence and grace, which, at preſent, entirely eſcape our notice, are great and marvellous.

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With reſpect to his works of providence, God is adored as the Lord, the righteous and ſupreme Lord and Governor of the univerſe. With reſpect to his works of grace he is praiſed as God, the ſole Object and Author of all religious worſhip. And with reſpect to both he is ſtiled the Almighty, becauſe by the omnipotence of his power, he, with perfect eaſe, overcomes every obſtacle, and accompliſhes all the purpoſes of his will; and, eſpecially, becauſe, at that period, the extent and omnipotence of his providence and grace ſhall be illuſtriouſly diſplayed in the ſtate of the world and of the church.

"Juſt and true are thy ways thou king of "ſaints." God is the king of ſaints. He hath put his law within them, and written it on their hearts, and thus they are his people. He is to them the only Lord over the conſcience. In matters of religion, they call no man on earth maſter. He only preſcribes to them the laws of their religion, he governs, protects, and conducts them; he reſtrains, and, at the period referred to in this chapter, ſhall conquer their enemies, and raiſe them to victory, when as foretold by Daniel, "he ſhall "give the kingdom to the people of the ſaints "of the Moſt High." His ways both to his ſaints his ſubjects, and their enemies, are juſt and true, and at that period ſhall clearly appear to have been ſo. The juſtice of his ways to their enemies

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ſhall appear, in the ſeven great calamities which ſhall be poured out of the ſeven vials on the head of Papal Rome, for her cruelties to, and perſecutions of the ſaints. Theſe judgements ſhall exactly correſpond to their iniquities, both in kind and degree. The ways of God ſhall then evidently appear juſt. All the toils, perſecutions, and contempt, to which his ſaints had been expoſed in the preceding period, ſhall be abundantly compenſated in the purity, peace, proſperity, and glory of the millennium ſtate. It ſhall then fully appear that his ways are not only juſt, but alſo true. That during the whole of the preceding period, his ways both to his ſaints and their enemies exactly correſponded to the truth of things, and were the fitteſt to perſons of their character, in their ſituation, and in that ſtage of ſociety and of religion in which they were in fact placed. Then their truth ſhall appear in the exact correſpondence of his various ways to his ſaints and to their enemies, to the promiſes and threatenings predicted in his word. Of Papal Rome he ſaid, chap. xiii. 10. "He that leadeth unto captivity ſhall go "unto captivity; he that killeth with the ſword "ſhall be killed with the ſword." The final overthrow of Papal Rome ſhall prove, that this threatening was true. God promiſed chap. v. 10. "that the ſaints ſhould be made kings and prieſts "unto God, and ſhould reign on the earth," and

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in chap, vi. 9,—11 (to which, and the commentary upon it the reader is referred), that their reign upon earth, and their vengeance upon their enemies, ſhall not commence until the perſecutions of Chriſtians by Papal Rome ſhall be ended. When Rome ſhall no longer be able to perſecute, and when the millennium ſhall commence, ſhall it not then appear that theſe promiſes were true?

"Who ſhall not fear thee O Lord, and glorify "thy name, for thou only art holy." Moral excellences properly aſſembled in the higheſt poſſible perfection, in one character is abſolute holineſs. Such holineſs is peculiar to God. In this ſenſe, God only is holy. He is the thrice holy one. It is his holineſs which renders God the proper object of religious worſhip. If we could ſuppoſe his natural perfections ſeparated from his moral perfections, he would not be the object of worſhip, but of dread and averſion. But, it is his holineſs which fills the minds of his intelligent, rational, and religious creatures with that eſteem, love, and truſt, which lead them to worſhip him, nay, which affections themſelves are the worſhip of God. The ſtate of the world at the millennium, when the myſtery of God ſhall be finiſhed; when ignorance, error, vice, and miſery ſhall be conquered, and truth, righteouſneſs, and peace ſhall be triumphant; and when the ſteps in divine providence, which led to that ſtate through ſo many intricate windings, are clearly

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clearly ſeen, ſhall exhibit in a moſt ſtriking point of view the holineſs of God. Such a ſtriking view of the holineſs of God ſhall excite men to worſhip God in ſincerity, and to glorify him by well-ordered converſations.

" For all nations ſhall come and worſhip before " thee, for thy judgements are made manifeſt." Theſe acquainted with the Greek language, by looking into the original, will clearly perceive, that as the article τα is prefixed to ἔθνη, it ought not to have been tranſlated *nations*, but ſhould have been tranſlated *the nations*, or rather *the Gentiles*, though the words in reality are of the ſame import; but their common acceptation is different. This is the very word which is tranſlated Gentiles in all the paſſages of the New Teſtament where we meet with this term *the Gentiles*. At that period, all the Gentiles ſhall come and worſhip God in ſpirit and in truth. Then ſhall be accompliſhed the prediction of Paul, Rom. xi. 25. 26. " For I would not brethren that ye ſhould be ig- " norant of this myſtery, that blindneſs in part " happened unto Iſrael, until the fulneſs of the " Gentiles be come in, and ſo all Iſrael ſhall be " ſaved: as it is written, there ſhall come out of " Zion the Deliverer, and he ſhall turn away un- " godlineſs from Jacob."

Δικαιώματα, the word tranſlated *judgements*, does not ſignify thoſe calamities and great ſufferings, which

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which men commonly call judgements. It signifies the judgements or sentences pronounced by a judge on the bench. The word here used does not signify the judgements or sentences of a judge in general; but, as those acquainted with the Greek language must know, it signifies a sentence of approbation or justification. This sentence passed by God himself, the supreme Judge of controversy, in favours of the church of Christ, and published or manifested by the great events which shall take place at that period, is assigned as the reason why the fullness of the Gentiles shall then come in. It was formerly shewn in chap. xi. that, from the year of Christ 756 to the end of the year 1999, the church of Christ is represented by two witnesses. During that period, the cause is, comparatively speaking, undecided, whether the church of Rome or the church of Christ is the true church of God. True Christians steadily give their testimony as witnesses, in favours of the latter; but some men take one side of the question, and others the other; and multitudes calling in question the knowledge or the veracity of these two witnesses, hence, during that period, take the wrong side of that important and interesting question. But, when in the course of divine providence, Papal Rome shall be completely overthrown, in the manner and at the time predicted in this book; when those whose religion consists in that truth, righ-

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teouſneſs, peace, and joy, which the bible teaches, ſhall in the courſe of divine providence increaſe in number and riſe into high reſpect in the world; theſe events ſhall be juſtly conſidered, as they are in themſelves the publication of the judgement or ſentence of God himſelf, in favours of the pure, ſimple, and ſcriptural religion of Chriſt. This view which the minds of men ſhall take of theſe events, ſhall be one principal inſtrument in the hand of God, at that period, to make all the Gentiles come and worſhip before God.

Verſes 5th,—8th.—And after that, I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened: and the ſeven angels came out of the temple, having the ſeven plagues, clothed in pure and white linen, and having their breaſts girded with golden girdles. And one of the four beaſts gave unto the ſeven angels ſeven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with ſmoke from the glory of God, and from his power; and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

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The temple of the tabernacle of the teſtimony in heaven, ſignifies the church of Chriſt during the period of 1243 years preceding the final overthrow of Papal Rome. In chapter xi. 1, 2. it is called "the temple, the altar, and them that wor-"ſhip therein," as diſtinguiſhed from "the court "which is without the temple," and from "the "holy city."

Out of the church, during this period, came ſeven angels having ſeven plagues. The ſeven plagues, which, under ſeven diſtinct diſpenſations of divine providence, partly have been and partly ſhall be brought upon Papal Rome, as predicted in the following chapter, ſhall all be brought upon her in her public or national character, for the injuries which ſhe hath done, and ſtill ſhall do, in that character, to the perſecuted church of Chriſt, during that period. That theſe plagues upon Rome ſhall come out of the church of Chriſt, during that period, is intimated, chap. xi. 6. "Theſe "have power to ſmite the earth, (the empire) "with all plagues as often as they will."

Theſe angels, like the high prieſt under the law, are clothed with pure and white linen, and have their breaſts girded with golden girdles. Thus it is ſymbolically repreſented that theſe diſpenſations are the miniſters of God; that they ſtrictly execute the divine command, and act only miniſterially in bringing thoſe plagues upon Papal

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Rome. Though the perſecution of the Chriſtian church is the real cauſe, why theſe plagues are brought upon Rome; though theſe are predicted in thoſe ſcriptures which Chriſtians believe to be the word of God, yet, in all theſe, Chriſtians are clothed in pure and white linen, for they entertain no revenge nor malice againſt the votaries of Rome. Like their great maſter, they have often, with their dying breath, prayed for their perſecutors. "Father forgive them, for they know not "what they do." They have no active hand neither intentionally nor even unintentionally in inflicting theſe plagues upon Rome, as ſhall appear in the commentary on the following chapter.

"And one of the four living creatures," (mentioned and explained in the commentary on chap. iv. 6, 7, 8,) "gave unto the ſeven angels ſe-"ven golden vials." The goſpel miniſtry ſhall, from the predictions of ſcripture, explain theſe events to mankind before they happen. This is their duty, becauſe this book, not being ſealed, is a part of that inſpired ſcripture, out of which they are to teach the church of Chriſt. By this it is predicted that ſome of the miniſters of the goſpel ſhall, in fact explain theſe predictions.

"Theſe are golden vials full of the wrath of "God." By this hieroglyphic it is predicted that all theſe plagues ſhall be poured out by meaſure. Though the vials are not all of a ſize, every one of them

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them ſhall be exactly fitted to the occaſion, and ſhall be completely filled up. The nature, degree, and continuance of the calamity, ſhall all be as exactly fixed and determined by God, as the time of its commencement is. They are vials full of wrath. They are not, like the trumpets ſent to alarm, rouſe, and correct the church of Chriſt; but are ſent to puniſh Papal Rome as a collective body for her public iniquities. They are *golden* to ſignify, at once, their ſtrength and their purity. Vials of glaſs are brittle, and eaſily broken; but gold is ſtrong and durable. Theſe plagues ſhall not be turned aſide from Rome, nor ſhall any part of them fall on any other kingdom.

They are pure judgements. They are wrath indeed; but it is not the wrath of man, which is influenced by and proceeds from paſſion. It is the wrath of God, and therefore perfectly pure; and entirely free from every thing like paſſion. They are great, public and terrible calamities; but not one of them is the effect of anger, revenge, or any other paſſion. They all proceed from that divine juſtice, which, with the moſt perfect exactneſs, aſſimilates and proportions the puniſhment to the tranſgreſſion.

They are full of the wrath of God, who liveth for ever and ever. To him who liveth for ever, all times paſt, preſent, and to come, are ever preſent. He can therefore, eaſily predict theſe plagues

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plagues long before they happen; and he can inflict each of them in its proper time, however diſtant they may be from one another. Between the firſt and the laſt of theſe plagues there ſhall be nearly 1240 years; but to him, who liveth for ever, diſtance of time is nothing.

"And the temple was filled with ſmoke from "the glory of God, and from his power." When the tabernacle was conſecrated by Moſes and Aaron, Exod. xl. 34. 35. "a cloud covered the "tent of the congregation, and the glory of God "filled the tabernacle: And Moſes was not able "to enter into the tent of the congregation, be-"cauſe the cloud abode thereon, and the glory of "the Lord filled the tabernacle." And when the temple was conſecrated by the prieſts, in the reign of king Solomon, 1 Kings viii. 10, 11, "It "came to paſs when the prieſts were come out of "the holy place, that the cloud filled the houſe "of the Lord, ſo that the prieſts could not ſtand to "miniſter, becauſe of the cloud, for the glory of "the Lord had filled the houſe of the Lord." In reference to theſe clouds, which filled the tabernacle and temple at their conſecration, it is here ſaid the temple was filled with ſmoke from the glory of God. The plain meaning of which hieroglyphic is, that all theſe perſecutions to which Chriſtians are expoſed during the wilderneſs ſtate of the church, and all theſe plagues, which ſhall be inflicted

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inflicted upon Papal Rome, during that period, and which, at the end of it, ſhall totally overthrow her, are the ways by which God prepares the ſettled and glorious ſtate of the millennium; prepares and conſecrates the Chriſtian church for that ſtate; and thus builds up and conſecrates the temple of the living God. In Eph. ii. 19,—22. Paul ſtiles the collective body of Chriſtians *a holy temple in the Lord.*

As Moſes could not enter into the tabernacle, nor the prieſts into the temple for the cloud, ſo it is ſaid, here, "no man was able to enter into the "temple, till the ſeven plagues of the ſeven angels "were fulfilled." Though the temple as connected with the tabernacle, as in verſe 5, ſignifies the wilderneſs ſtate of the Chriſtian church, yet it is the temple in a very particular ſituation. It is the temple ſhut up. It was formerly ſhewn that the tabernacle, with peculiar fitneſs, ſignified the wilderneſs ſtate of the church; becauſe it was the place, in which the Jews ſtatedly and publicly worſhipped God ſo long as they were in the wilderneſs: and that the temple ſignifies the ſettled and triumphant ſtate of the church at the millennium; becauſe the Jews worſhipped in the temple in their ſettled and proſperous ſtate in the land of Canaan. But as the pureſt worſhip of God was performed in the temple, and as certain worſhippers, who were not conſidered as ſo holy

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as others, were not allowed to worſhip in the temple, but only in the outer court, called the court of the Gentiles; when, as in chap. xi. 1, 2, the outer court, and the holy city were given to the Gentiles for 1243 years, the temple and the altar were excepted; the meaning of all which is, that, during that period, the outward grandeur, extent, and magnificence of the church of Rome were fitly repreſented by the outer court and the holy city: But as the temple repreſents the pureſt worſhip, though their grandeur might have been repreſented by the magnificence, yet their worſhip did not reſemble, and therefore could not have been repreſented by the purity of the temple worſhip. But, on the other hand, though the purity of the worſhip of Chriſtians, might have been repreſented by the purity of the worſhip in the temple, yet their perſecuted condition for theſe 1243 years, bearing no reſemblance to the magnificence of the temple, nor to the ſettled ſtate of the Jews when they worſhipped in it, the temple as a place of worſhip could not be the ſymbol for the Chriſtian church during that period.

What then ſhall become of the temple as a ſymbol, ſince as an open place of worſhip, it accords neither to the ſtate of the Chriſtian church, nor to that of the church of Rome, during that period. It muſt be ſhut up; for the temple of God

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God must not be profaned. But let it be given to Christians thus shut up. Let them, in the mean time, worship in the tabernacle: But let them look forward with hope to that glorious period, when their wilderness period shall end; when the temple shall be opened; when it shall be fully consecrated; when the cloud of its consecration shall be dispelled; and when, in the millennium state, they shall worship God in purity, peace, and triumph. Into this opened temple or millennium state of the church, none shall enter till all these seven plagues shall be fulfilled. When we consider these seven plagues, in the following chapter, it shall appear that the last of them shall not be fulfilled till the final overthrow of Papal Rome, in the end of the year 1999; and, consequently, that the entrance of Christians into the opened and consecrated temple shall not be till after that year. It will be in the beginning of the year of Christ 2000, which year shall, in its proper place, be shewn to be the commencement of the millennium.

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CHAP. XVI.

Verſe 1ſt, AND I heard a great voice out of the temple, ſaying to the ſeven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

This chapter contains a long and connected chain of predictions, under the hieroglyphic of the ſeven vials full of the wrath of God. That they are judgements, which ſhall be inflicted for the ſins of thoſe, on whom they are poured, is evident from the expreſſion, "vials of the wrath "of God."

They are to be poured out upon the *earth*; that is, according to the ſymbolical language, and to the invariable uſe of the term in this book, upon the Roman empire; and upon the empire too in a fixed and uniform ſtate: for it is upon the *earth*, not upon the *ſea*, that diſſolved and fluctuating ſtate of the empire, out of which the Papal hierarchy roſe to the rank of a temporal government, as in chap. xiii. 1.

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But it may be aſked, on what ſtate or period of the Roman empire ſhall theſe judgements fall? The queſtion is important; the anſwer to it is very neceſſary; and it is not more neceſſary than clear from the plain language of this chapter itſelf. In verſe 2d, it is ſaid that the "firſt vial was poured "upon the earth; and there fell a noiſome and "grievous ſore upon the men which had the "mark of the beaſt, and upon them which wor-"ſhipped his image." But it was ſhewn in chap. xiii. that the riſe of the beaſt, (θηριον), ſignifies the commencement of the Papal or ſeventh head of Roman government. In chap. xiii. 14,—17. it was ſhewn, that the men who had the mark of the beaſt and who worſhipped his image, ſignified the votaries of Papal Rome. Since then the firſt vial was poured out on them who had the mark of the beaſt, and upon them who worſhipped the image of the beaſt, the firſt of theſe plagues could not happen till after the riſe of the beaſt, and till after he had votaries to worſhip him. Hence, it is as plainly expreſſed in the ſymbolical language that the firſt of theſe judgements fell upon Papal Rome, ſoon after it became a temporal government, that is, ſoon after the year of Chriſt 756, as it could have been if it had been ſaid ſo in common language. From verſes 17th, 18th, 19th, 20th, and 21ſt of this chapter, it is evident that the judgement poured out of the ſeventh or laſt

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vial repreſents the complete and final overthrow of Papal Rome. If then the firſt of theſe vials was poured out on Rome ſoon after the commencement of the Papal government, and if the laſt of them contains thoſe judgements which ſhall completely overthrow that government, it muſt be as plain as words can make it that the ſtate and period of the Roman empire, on which theſe plagues ſhall fall, is the Papal one, from its riſe in 756 to its final overthrow in 1999. If this fact needs any farther proof, it ſhall receive it as we proceed in the explication of the different vials in their order.

Theſe vials predict judgements which ſhall be brought upon Papal Rome in this world, in their national capacity, for thoſe injuries which in that capacity they have done to Chriſtians. Theſe judgements ſhall follow one another in the exact order of the vials themſelves. They ſhall not be inſtantaneous; each of them ſhall commence at the exact time when its reſpective vial ſhall be poured out, but it ſhall continue for a conſiderable time, moſt probably to near the time of the commencement of the following vial.

The firſt five of theſe vials have already been poured out on Papal Rome. We muſt therefore ſearch for the judgements ſignified by them in the hiſtory of Papal Rome preceding the period in which we live. As we proceed, her hiſtory ſhall afford

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afford an exact and complete comment on theſe predictions. Theſe judgements too are to be conſidered as one of thoſe ſigns by which God calls upon us to diſtinguiſh between the church of Chriſt and the church of Rome. By the alarming calamities predicted by the ſeven trumpets, and by the wilderneſs ſtate of the church, the Chriſtian church was to be known during this period. This was the great ſign mentioned in chap. xii. and theſe judgements of the ſeven laſt plagues upon Papal Rome are the other ſign mentioned in chap. xv. by which the church of Rome ſhall be known. Theſe plagues come not by chance: They are diſpenſations of divine providence, in every reſpect obedient to the command of God.

Theſe ſeven angels cannot pour out their reſpective vials, till they receive the command from him whom all things, animate and inanimate, muſt obey. His is a great voice, ſuch as the moſt diſtant of theſe events in point of time or place muſt obey, as well as the neareſt of them. This voice came out of the temple. Theſe judgements ſhall be inflicted on Rome for her injuries to the church of Chriſt. They are foretold in thoſe inſpired ſcriptures, which contain the rule of faith and obedience, by which that church conducts herſelf; and when Chriſtians ſhall arrive at the ſtate repreſented by the opened temple, they ſhall clearly ſee how exactly all theſe judgements had been predicted

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predicted in the bible, and accompliſhed in the courſe of divine providence. In this introductory verſe, theſe judgements are ſaid to be poured out upon the empire in general. Under the particular vials in the courſe of this chapter, the different parts or members of the empire on which the judgements ſhall fall are ſpecified.

Verſe 2d.—And the firſt went and poured out his vial upon the earth; and there fell a noiſome and grievous ſore upon the men which had the mark of the beaſt, and upon them which worſhipped his image.

The firſt judgement was to fall upon the earth itſelf, the very conſtitution of the Papal government. And it was to be a noiſome and grievous ſore upon the votaries of Rome, viewed both in their civil and religious character. The former of theſe is expreſſed by the men who had the mark of the beaſt, that is, who were the marked ſlaves of Rome; and the latter by them who worſhip his image. The ſupremacy of the Papal power over temporal kings and princes; the infallibility of the church of Rome in matters of doctrine and worſhip; the glory, and ſomething like divinity and infallibility of the Popes, are interwoven in the conſtitution of the Papal government: Theſe three qualities of its

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its conſtitution were almoſt idolized by the votaries of Rome. A judgement therefore by which theſe parts of the Papal conſtitution received a a ſhock, is moſt fitly denominated one upon the conſtitution itſelf. It is one which the citizens of Rome muſt feel as a noiſome and grievous ſore upon them, whether their zeal for the civil or religious ſupremacy of Rome is the greateſt. As this is the firſt of theſe vials, the judgement contained in it, predicted by John above 650 years before the riſe of the Papal government, muſt have fallen upon Rome ſoon after the erection of the Papal empire, that is, ſoon after the year 756.

Looking into the hiſtory of Rome at that time, we ſhall find the moſt minute accompliſhment of this predicted judgement. In the end of the eighth century, during the whole of the ninth, and a great part of the tenth century, the weſtern empire was torn by contending princes. The Lombards invaded Italy. The Pope was obliged to apply to Charlemagne for ſuccour. The treaſures and lands which the church of Rome poſſeſſed in Sicily, Calabria, and Apulia, were confiſcated by the Greek emperors. Italy ſhared in the calamities of theſe civil diſcords. Pope John XII. inſtead of commanding, was obliged in the moſt abject manner, to implore the aſſiſtance of Otho the Great, emperor of Germany for the love of the preſervation of the Chriſtian religion, and of Italy.

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Italy. The Normans and Saracens invaded the empire, deſpiſed the menaces of the Pope, and came even to the walls of Rome.

During this period, the church of Rome was greatly divided about the worſhip of images, the real preſence of the body of Chriſt in the ſacrament of the ſupper, and the doctrine of predeſtination. Both ſides of all theſe queſtions were keenly eſpouſed by different perſons in the church of Rome; and different deciſions were given upon them, even by councils. One Pope anathematiſed another Pope, and ordered the dead body of a Pope to be dug out of his grave and thrown into the Tyber. Inſtead of the Popes depoſing emperors, the emperor Otho the Great depoſed Pope John XII. and appointed Pope Leo VIII. to fill his place. The number of Popes who ſucceeded each other during this period was very great; the lives of moſt of them were, for viciouſneſs, a diſgrace to human nature; and many of them were depoſed from their high office.

Were not theſe great calamities upon the very conſtitution of the Papal hierarchy? and could any judgements be more painful or more diſgraceful to the votaries of Rome? If theſe things can be eſtabliſhed from authentic hiſtory, the ſupremacy of Rome over temporal princes, and the infallibility of Popes and councils, muſt fall to the ground. The paſſages of hiſtory which fully confirm theſe facts

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facts are ſo many and ſo large, that it would be improper to tranſcribe them all. I ſhall therefore tranſcribe only a few of them, and refer the reader to many more of them.

Moſheim *Hiſt.* cent. viii. Vol. i. page 357. "Whilſt the power and opulence of the Roman "pontiffs were riſing to the greateſt height by the "events which we have now been relating, they "received a mortifying check, in conſequence of a "quarrel which broke out between theſe haughty "pontiffs and the Grecian emperors. Leo the Iſau-"rian, and his ſon Conſtantine Copronious, incenſed "at the zeal which Gregories II. and III. diſcover-"ed for the worſhip of images, not only confiſcat-"ed the treaſure and lands which the church of "Rome poſſeſſed in Sicily, Calabria, and Apulia, "but moreover withdrew the biſhops of theſe "countries, and alſo the various provinces and "churches of Illyricum from the juriſdiction of "the Roman ſee, and ſubjected them to the ſpiri-"tual dominion of the biſhop of Conſtantinople. "And ſo inflexibly were the Grecian emperors "bent upon humbling the arrogance of the Ro-"man pontiffs, that no intreaties, ſupplications, "nor threats, could engage them to abandon their "purpoſe, or to reſtore this rich and ſignal por-"tion of St Peter's patrimony to his greedy ſuc-"ceſſors."

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Pages 371,—373. "The profligate Irene, entered into an alliance with Adrian biſhop of Rome, A. D. 786, ſummoned a council at Nice in Bythinia, which is known by the title of the ſecond Nicene council. In this aſſembly the imperial laws concerning the new idolatry were abrogated, the decrees of the council of Conſtantinople reverſed, and the worſhip of images and of the croſs reſtored.—"In the year 794, Charlemagne aſſembled, at Francfort on the Maine, a council of three hundred biſhops, in order to examine this important queſtion; in which the opinion contained in the four books was ſolemnly confirmed, and the worſhip of images unanimouſly condemned. From hence we may conclude, that, in this century, the Latins deemed it neither impious, nor unlawful, to diſſent from the opinion of the Roman pontiff, and even to charge that prelate with error."

Pages 415,—418. "Charles the Bald ſummoned a new council or ſynod, which met at Quiercy, A. D. 853, in which, by the credit and influence of Hincmar, the decrees of the former council were confirmed, and of conſequence Godeſchalcus again condemned. But the decrees of this council were declared null; and deciſions of a different kind, by which Godeſchalcus, and his doctrines were vindicated and defended, were ſubſtituted in their place, "in

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" in a council aſſembled at Valence in Dauphiny, " A. D. 855."

The conteſts for civil power and dominion between Berenger Duke of Friuli, and Guy Duke of Spoletto, aflicted all Italy with great calamities, in which Rome itſelf ſhared very deep, from A. D. 888, to A. D. 960. The Popes themſelves had a great hand in exciting theſe troubles, and had alſo a great ſhare in them. The parties of Pope Formoſus and Sergius raged againſt each other, with a diſgraceful fury. Pope Stephen cauſed the dead body of Pope Formoſus to be dug out of the grave, and after condemnation, to be thrown into the river Tyber. He made all his acts null and void, and took care to have an emperor made of his own party. Theſe conteſts and calamities, went ſo far that Pope John XII. A. D. 960, felt himſelf, the church of Rome, and Italy, in ſuch imminent danger from Berenger and his ſon Adelbert, that he ſent ambaſſadors to Otho the Great, in Saxony, giving the moſt pitiful and abject deſcription of his ſituation and of his forces, and intreating him for the love of the preſervation of the Chriſtian religion and of Italy, to lead his army back to Italy, and, after the example of Charlemagne, to reſcue the church and Italy from their cruel tyranny.

Theſe facts are recorded, at length, by Sigonius a Roman catholic hiſtorian of high character in his

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Hiſt. de regno Italiæ, lib. 6, from page 139 to page 166. For the ſatisfaction of thoſe who have not an opportunity of conſulting that hiſtorian, I ſhall here tranſcribe a few paſſages from theſe pages, which, in the Latin language, in which he writes, contain the ſubſtance of what I have ſaid on this ſubject.

Speaking of Berenger and Guy he ſays, " Hi " ſummam ſibi rerum haud malo conſilio aſciſſere " nixi, inteſtinis populorum diſcordiis Italiam per- " turbarunt, ac ſeipſos prorſus una cum eccleſia " perdiderunt. Ea tempora in rempublicam infer- " entes, quibus nulla alia tetriora, ac fœdiora " fuiſſe, vel principium nequitiæ, vel populorum " inſania, in tota antiquitate inveniuntur."

In theſe words, this Roman Catholic writer gives a moſt exact comment on the *noiſome and grievous ſore*, when he calls theſe times, *tetriora ac fœdiora.*

Speaking of the hand which the Pope had in theſe civil conteſts he ſays, " Major pars, licet " Berengerii cauſa juſtior eſſet, pontificis, credo " auctoritate impulſa, ad Vidonem ſe contulit."

It is worthy of remark that this Roman Catholic writer, ſays here, that he believes that the pontiff ſupported Guy, whilſt the cauſe of Berenger, his opponent, was the more righteous.

" Ac violato Formoſi ſepulchro, cadaver ejus ex- " traxerunt, ac juſſu Stephani in conſpectum con- " ventus

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" ventus produxerunt. Quod oculis epiſcoporum " objectum Stephanus pontificialibus veſtibus exui, " et laicalibus indui juſſit; et conventum metu " miniſque; ut Formoſum tanquam ſimoniæ com- " pertum damnaret, adegit. Damnatum inde " Sergiani ira, ac libidine inflammati projicierunt " in Tiberim. Neque vero hac injuria contentus " Stephanus fuit, quin etiam omnia Formoſi pon- " tificatus acta reſcidit, atque in primis, eos, qui " initiati ab eo fuerunt, exauctoravit, et Amulſum " regem, quem Formoſus metu conſecrarat impe- " ratorem vitio factum eſſe pronunciavit, Lamber- " tum vero regem Italiæ, factionis ſuæ partes ex- " emplo patris foventum inunxit imperatorem."

It is ſcarce poſſible to conceive words more fit for predicting this event than " a noiſome and " grievous ſore upon the men, who had the mark " of the beaſt, and who worſhipped his image."

" In Italiam vero furentibus in dies vehementi- " us regibus cum nemo omnium eſſet, qui non ex- " terno cuicunque obedire imperio, quam huic do- " meſticæ ſervire tyrannidi mallet; Joannes ponti- " fex indigna omnia paſſus Joannem diaconum car- " dinalem, et Azonem ſcriniarium ad Othonem le- " gatos cum literis in Saxoniam miſit. Summa " legationis fuit; Berengarium atque Adelbertum " occaſione occupationum ejus impulſos multo, " quam ante, truculentius, eccleſiam, atque adeo " totam Italiam divexare, pertinere ad ejus non " dignitatem

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" dignitatem ſolum, ſed ſecuritatem etiam, ipſo-
" rum adeo infirmas opes eſſe ut nemini aut nocu-
" mento, aut formidini eſſe poſſint. Quo circa
" orare eum ſe, ut pro Chriſtianæ religionis atque
" Italiæ ſalutis amore exercitum de integro in Ita-
" liam adduceret, atque eccleſiam Italiamque, Ca-
" roli Magni exemplo, ab ſæva eorum tyrannidi
" vindicaret."

Sigonius tells us that, in the year 846, the Saracens marched up to the city of Rome, plundered the rich churches of the apoſtles Peter and Paul, and carried away all their precious ornaments, and alſo the ſilver doors of the Vatican.

His own words are as follow:—Lib. 5, page 120.
" Quippe Saraceni prædæ libidine ſtimulati ex
" Africa claſſem, Romanis littoribus intulerunt; et
" procurſu ad urbem facto, opimas apoſtolorum
" Petri et Pauli ſuburbanas baſilicas, nemine vim
" propulſante, diripuerunt, ac precioſis omnibus
" earum ornamentis ablatis; ipſas etiam baſilicæ
" Vaticanæ valvas argenteas abſportarunt."

Moſheim, cent. x. vol. i. pages 447,—451, gives a very particular and long hiſtory of the Popes during the tenth century, to which the reader is referred, and from which he will ſee, that that hiſtory well deſerved this his introduction to it.—
" The hiſtory of the Roman pontiffs, that lived in
" this century, is a hiſtory of ſo many monſters,
" and not of men; and exhibits a horrible ſeries of
" the

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" the moſt flagitious, tremenduous, and compli-
" cated crimes, as all writers, even thoſe of the
" Romiſh communion, unanimouſly confeſs."

The reader is alſo deſired to conſult *Moſheim, Hiſt.* cent. viii. Vol. i. pages 354, 413, 414, and 415, for the keen controverſies in doctrine and worſhip which diſtracted the church of Rome in that century.

Theſe events, thus fully eſtabliſhed from authentic hiſtory, fall in ſo exactly with the period of the firſt vial; give ſuch a ſhock to the vaunted conſtitution of the Papal government; were felt with ſuch pain and ſhame by the votaries of Rome in that period; and are ſtill ſo ſeverely felt by them who live in the preſent and every period of their hiſtory, that they exactly agree to, and minutely accompliſh the prediction of a " vial poured out
" upon the earth, and a noiſome and grievous ſore
" upon the men who had the mark of the beaſt,
" and upon them who worſhipped his image."

Verſe 3d.—And the ſecond angel poured out his vial upon the ſea; and it became as the blood of a dead man: and every living ſoul died in the ſea.

The ſecond judgement was to fall upon the ſea, upon that element by which intercourſe is carried

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carried on between the empire and foreign nations. This, in an empire conſtructed upon the principles of the kingdoms of the earth, is literally the ſea. It is by navigation on the ſea, that either friendly commerce or hoſtile attacks are carried on between the Roman empire and foreign countries. This judgement upon the ſea, was to become in it as the blood of a dead man, and every living ſoul was to die in the ſea. This is a plain deſcription of much bloodſhed and death among the ſubjects of Rome, in a foreign war which ſhould be carried on principally by ſea, or in which the field of action ſhould be beyond diſtant ſeas.

As the firſt vial brought us down into the eleventh century, it is reaſonable to conclude, that this one ſhall be found to commence near the end of that century.

If we look into the hiſtory of Rome in the end of the 11th, through the whole of the 12th, and in a part of the 13th centuries, we ſhall meet with the moſt exact account of theſe events, in which the judgement predicted in this verſe was actually brought upon Rome, in the hiſtory of the Croiſades, or Holy wars, as they are called. Theſe commenced in the year 1095, when Pope Urban II. after Peter the Hermit had prepared and inflamed the minds of the people for the holy war, aſſembled the greateſt council at Placentia that had

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had ever been known, in order to perſuade all Chriſtendom to undertake the ſacred expedition againſt the infidel Saracens, for the purpoſe of reſcuing from their hands the city of Jeruſalem, the croſs of Chriſt, and the holy land of Paleſtine. And they ended in the year 1291, when the Latin empire was entirely overthrown in the eaſt, after the taking of Ptolemais or Acra by the Mahometans.

Theſe wars exactly agree with every article of the prediction. They coincide with the time; and are carried on with the Mahometans, who, in every ſenſe of the word, were foreigners to the citizens of Rome. Whilſt all the weſtern empire, however much divided into diſtinct kingdoms, in ſome reſpect acknowledged the Pope as their head, and did this publicly in the affair of the Croiſades, the Mahometans acknowledged him in no reſpect; but, both in civil and religious matters, acknowledged another maſter, Mahomet.

Well might the ſea be ſaid to "become as "the blood of a dead man," ſo many hundred thouſands of the votaries of Rome periſhed in theſe mad and ſuperſtitious expeditions. In the firſt croiſade above two hundred and eighty thouſand periſhed; in the ſecond about the ſame number; and in all the different croiſades, about two millions of perſons periſhed in the ſea, in the field of battle, and of diſeaſes.

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With equal propriety may it be ſaid, "that e-
"very living ſoul died in the ſea." For, by theſe croiſades Europe was nearly depopulated; and it was nothing elſe but want of men and money, which made Rome deſiſt from the mad attempt of driving the Turks out of the Holy Land. This judgement upon Rome did not end, until they had no more men to ſend on theſe expeditions; becauſe they had ſent all they could ſend, and all they had ſent had died in the ſea.

That all the countries in the empire were depopulated by the croiſades, Sigonius aſſerts, *De regno Italiæ*, lib. ix. page 235. "Ex toto occidente
"principes, populique adeo frequentes ierunt, ut
"crederes vulgo urbes ab incolis deſeri agroſque
"incultos ſoloſque deſeri."

The hiſtory of the croiſades is ſo generally and ſo fully known, that it is unneceſſary for me to tranſcribe any part of it in proof of the above facts. And indeed it is ſo long, that it would make a large volume by itſelf. But if any of my readers are ignorant of theſe events, they may ſee them ſtated at great length by Sigonius, *De Regno Italiæ*, lib. ix. pages 234, 235. by Moſheim, vol. i. pages 467,—475. from 556,—561. from 622,—626. and in the whole of Le Abbe de Vertot's hiſtory of the Knights of Malta.

Verſes

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Verſes 4th,—7th.—And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus: for they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink; for they are worthy. And I heard another out of the altar ſay, Even ſo, Lord God Almighty, true and righteous are thy judgements.

This third vial was poured out upon the rivers and fountains of waters, and it became blood. It is evident from the original, that it was the judgement which was poured out of the vial that became blood, and not the rivers into which it was poured. The blood in this, as in the former vial, ſignifies the ſhedding of much blood. In the former, blood was poured into the ſea; but in this it is poured into the rivers and fountains of water.

The rivers and fountains of water, as diſtinguiſhed from the ſea in the ſymbolical language, ſignify the internal ways of intercourſe among the citizens of the ſame kingdom. When fountains of water are joined with rivers, they ſignify not only thoſe internal ways of communication, but

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alſo the ſources from which theſe proceed. The internal ways of intercourſe mentioned in this paſſage, muſt be thoſe of the citizens of Papal Rome; for all the vials are poured out upon ſome one part or other of that empire, as repreſented by the *earth* in verſe 1ſt. That they are the citizens of Papal Rome, is farther evident from the cauſe which is aſſigned, in verſe 6th, for giving them blood to drink; "for they have ſhed the blood of "ſaints and prophets." The ſhedding the blood of ſaints and prophets is one of the moſt prominent features of Papal Rome, as her picture is drawn both in this book, and in the hiſtory of the many perſecutions in which ſhe hath ſhed, in ſuch deluges, the blood of thoſe who adhered to the word of God and to the teſtimony of Jeſus. In chap. xvii. 6. it is ſaid of Papal Rome, "I ſaw "the woman drunken with the blood of the "ſaints, and with the blood of the martyrs of Je- "ſus;" and in chap. xviii. 24. "and in her was "found the blood of prophets and of ſaints."

This judgement of blood, therefore, upon the rivers and fountains of water, muſt be the ſpilling of much blood of the votaries of Papal Rome in civil wars and conteſts, which take their riſe from the two fountains of all intercourſe among the citizens of Rome. Theſe fountains, it is well known, are the civil and eccleſiaſtic powers in harmony. The civil wars, therefore, predicted by blood poured not

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not only into the rivers but alſo into the fountains of waters, muſt be ſuch as having taken their riſe from a difference and bloody conteſt between the civil and eccleſiaſtic powers of the empire, deſcend to, and ſpread war and bloodſhed among all the citizens.

The preceding vial brought us down to the thirteenth century. In that century, therefore, we may expect to find the commencement of the judgement predicted under this third vial. If we look into the hiſtory of Rome, about the middle of the thirteenth century, we ſhall find the moſt exact accompliſhment of this prediction, in the civil wars which, for near a hundred years, deluged Italy in blood: Wars too, which took their riſe from a ſtruggle for power between the Popes and the emperors, the eccleſiaſtic and the civil powers of the empire. The ſource of theſe civil wars is to be traced back to the eleventh century, in the famous conteſts, which then began between Pope Gregory VII. and Henry IV. emperor of Germany, about *inveſtitures*. The emperor claimed the right of inveſtiture, that is of preſenting to biſhopricks and eccleſiaſtic preferments, by delivering to the perſon preſented the ring and croſier, the inſignia of inveſtiture, as belonging to the regalia, or prerogative of the crown. On the other hand, the Pope claimed it as an unqueſtionable part of the pontifical authority. The conteſt ran ſo high between

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between them, that the emperor called a council, which, at his inſtigation, depoſed the Pope. The Pope, enraged at the ſentence, excommunicated the emperor. They afterwards declared war againſt each other. The emperor beſieged Rome itſelf, and made himſelf maſter of a part of the city; and the Pope was obliged to fly for ſafety. The ſame conteſt was carried on by ſucceeding Popes and emperors, and much blood was ſhed on both ſides. Thus the judgement originated, and became blood in the fountains of waters, in the ſource of the civil and eccleſiaſtic powers of the empire.

Theſe conteſts between the emperors and Popes, as was naturally to be expected, ſpread their contagion among all the citizens of Rome, and enkindled the moſt violent and bloody civil war in Italy, that was ever known in any country for ſo great a length of time. The two parties, in this war, were diſtinguiſhed by the names of Guelphs and Gibellines. The former were the Papal, and the latter, the imperial party. This civil war began in the year of Chriſt 1258, and continued for near a century. During that time cities, villages, and even families, were keenly engaged againſt each other; and the confuſion, cruelty, and bloodſhed, which abounded during that time, is ſhocking to humanity. Pope Boniface VIII. by perſecuting the Gibellines, and the illuſtrious family

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mily of Colonna, inflamed the parties againſt each other. The Pope was taken priſoner by the Gibellines, and ſoon died of a wound he had received in his head, and of grief of mind for his defeat. Pope Clement V. not finding himſelf ſafe in Italy, retired with his cardinals in the year 1305 to Avignon in France, where he and his ſucceſſors held their court, for above ſeventy years. This period the Italians call, by way of deriſion, the Babyloniſh captivity. For all this time the Guelphs and Gibellines made war on each other, and Rome was in the greateſt confuſion. For a conſiderable time, the city of Rome itſelf was divided between the contending parties; and each defended by force the part which they poſſeſſed. The Colonnas, at the head of the Gibellines, ſeized on the Lateran, the Amphitheatre, and other principal places of the city. John, brother to the king of Naples, at the head of the Guelphs, poſſeſſed himſelf of the capitol, caſtle St Angelo, the Mole of Adrian, and the Vatican.

Platina repreſents the Italians, in every place, thirſting after each others blood. *Vita Bonifacii*, VIII. pages 231, 233. "Inteſtina mala quæ quotidie, cum magna hominum cæde, in unaquaque civitate, in quo vis parvo etiam caſtello committebantur, cædebantur cives, necabantur ſenes, allidebantur infantes, nec ullus crudelitatis modus aberat." That is, "Such were the inteſtine evils,

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" evils, which were committed daily, with great " ſlaughter of men: In every ſtate, even in every " little caſtle, the citizens were ſlain, the old men " were maſſacred, the infants were daſhed to " pieces, nor was any kind of cruelty awanting."

In the maſſacre in Sicily, commonly called the Sicilian veſpers, A. D. 1282, the French were murdered throughout the whole iſland. They maſſacred them at the very altars, they riped up the women with child, and daſhed out the childrens brains againſt the ſtones. Eight thouſand were murdered in two hours, and they ſpared the life only of one ſingle perſon. For the hiſtory of this, conſult *Mezeray Hiſt. de France*, Vol. i. page 674.

All thoſe facts, and many more of the ſame kind, relative to theſe bloody civil wars in Italy in this period, may be ſeen at great length, in *Heis. hiſt. de l'Empire*, vol. i. pages 270,—325. Platina in vita Bonifacii VIII. pages 231,—233. *Moſheim.* vol. i. centuries 13, and 14, and Sigonius *de regno Italiæ*, pages 92,—125. Theſe paſſages are too many and too large for being tranſcribed into this commentary. I ſhall therefore, tranſcribe only one ſhort paſſage from *Moſheim*, a Lutheran eccleſiaſtic hiſtorian, juſtly of very high character, and one from Sigonius, a Roman catholic civil hiſtorian, alſo of high character. From which it ſhall appear that theſe two hiſtorians agree in their accounts

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accounts of the bloody civil wars in Italy, by the Guelphs and Gibellines; and in fixing the commencement of them to about the middle of the thirteenth century, the time which corresponds to this third vial.

Mosheim, vol. i. cent. 13, page 648, speaking of the Emperor Frederic, says that he died in Apulia the 13th December 1250; and then adds "upon the death of this formidable and magnanimous adversary, Innocent returned to Italy, hoping now to enjoy, with security, the fruits "of his ambition. It was principally from this "period, that the two famous factions called "Guelphs and Gibellines, of which the latter espoused the cause of the emperors, and the former that of the pontiffs, involved all the Italian "states in the most fatal dissentions, though their "origin is much earlier than this century."

Sigonius *de regno Italiæ*, page 92, oppolite to the year 1258, marked on the margin, thus writes, "Quinetiam Bononiæ pestifer ille seditio-"nis morbus, quem civitas jampridem occulte con-"traxerat, palam erupit. Namque aliquot ante "annis, ex variis cædibus mutuo perpetratis, aliena-"ri ac disjungi multarum familiarum sensim animi "cæperant; quæ, procedente tempore cum, inimi-"cos suos, opibus ulcisci separatis non possent, "vires inter se, ac patrandarum rerum consilia con-"tulerant: atque in duas factiones secretæ, qua-

" rum una eccleſiæ, altera imperii partes, more
" accepto in Italiam, ſuo ceperat, hoc anno abdi-
" tam et tamdiu conceptam odiorum flammam
" evomuerunt; quippe contractis propinquorum ac
" clientum ſuorum viribus arma inter ſe contule-
" runt, ac magna cæde utrique facta, et civili ſan-
" guine urbe imbuta, tranquillum ſtatum reipub-
" licæ, in omnes annos, qui conſecuti ſunt, per-
" turbarunt. Neque enim hoc loco libido ſtetit,
" ſed nullis coercita frenis in dies ad aſperiora atque
" iniquiora proceſſit." That is, " Moreover that
" infectious diſeaſe of ſedition, which the ſtate
" had long ago contracted ſecretly, broke out
" openly at the city of Bononia. For the minds
" of many families had begun to be ſeparated and
" alienated by mutual ſlaughters committed upon
" each other for ſome years before; who, when in
" proceſs of time, they could not be revenged on
" their enemies by their ſeparate powers, collected
" together their ſtrength, and their deliberations
" for carrying on their affairs; and having ſeparat-
" ed into two factions, the one of which, accord-
" ing to the eſtabliſhed cuſtom, ſupported the party
" of the church, and the other that of the empire,
" they in this year (viz. 1258) vomited out upon
" Italy that flame of hatreds which had been ſo
" long enkindled, but concealed. For having col-
" lected together the forces of their neighbours
" and clients, they took up arms among them-
" ſelves

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" ſelves, and having made great ſlaughter on both " ſides, and having ſtained the city with the blood " of citizens, they diſturbed the peace of the ſtate " for all the years that have followed. Nor did " their rage ſtop in this place, but being reſtrained " by no bridles, it daily ruſhed forward to actions " more cruel and injurious."

Here we may obſerve, that a Roman Catholic hiſtorian of high character fixes the commencement of theſe civil wars in Italy to the year 1258, the very time to which hiſtory leads us to look for the commencement of the judgement predicted in the third vial. And alſo, that he deſcribes this judgement in plain language, in terms of the very ſame import with thoſe ſymbolical ones in which it is predicted in the prophecy. The prediction ſays, that this vial became blood in the rivers and fountains of waters. Sigonius ſays, " that the one " faction ſupported the claims of the church, and " the other thoſe of the empire; that there was " much ſlaughter on both ſides, and that the city " was ſtained with the blood of citizens." When he ſays that they diſturbed the peace of the city for all the *years* that have *followed*, he means all the years which have followed in his hiſtory of Italy, which he brings down only to the year 1286; at which time, theſe civil wars, not ended, were ſtill going forward to actions more cruel and injurious.

On

On this judgement the prophet makes two obſervations. 1ſt, That it diſplays in a ſtriking manner the righteouſneſs, the omniſcience, and omnipreſence of God, in his providential government of the world. "Thou art righteous, O Lord, "which art, and waſt, and ſhalt be, becauſe thou "thou haſt judged thus: for they have ſhed the "blood of ſaints and prophets, and thou haſt giv-"en them blood to drink; for they are worthy." God is preſent at all times and in all places, and he is ever the ſupreme Lord of the univerſe; as the Judge of all the earth he ever does that which is right. This judgement upon Papal Rome, ſo exactly fitted to their crime, diſplays at once his perfect knowledge of their character, and his impartial juſtice. He gives them blood to drink for ſhedding the blood, not of criminals, but of ſaints, holy men; not of impoſtors, but of prophets of God who preached to men only what God himſelf had revealed. Rome had long been diſtinguiſhed for ſhedding the blood of the ſaints of God, whom ſhe blaſphemouſly called heretics. But, in the end of the 12th century, and in this 13th century, ſhe went far beyond all her former bounds, in deluging the world with the blood of ſaints. The chief zeal of the church of Rome in theſe times conſiſted, in putting to death, in the moſt cruel manner they could invent, thoſe whom they called heretics. The perſecution of the Albigenſes

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bigenſes and Waldenſes in the 13th century, was the moſt bloody one that ever diſgraced the hiſtory of ſuperſtition. When the town of Beziers was taken, above 60,000 of them were put to the ſword at once. And as if all the other methods of perſecution known in the church of Rome in former ages had been too few or too mild, the infernal court of the inquiſition was invented, and eſtabliſhed in the beginning of the 13th century, by Pope Innocent III. and Father Dominic was made inquiſitor about the year 1216. Of theſe facts the reader may ſatisfy himſelf fully, by conſulting Moſheim and Dupin on the 13th century, Limborch on the hiſtory of the Inquiſition, and eſpecially Jo. Paul Perrin *Hiſt. de Vaudois*. Since they had ſhed ſo much blood of men, againſt whom they could prove no crime, againſt whom they could allege nothing, but a contempt of thoſe articles of faith and modes of worſhip which were inconſiſtent with the word of God; was it not a ſtriking diſplay of the perfect knowledge which God had of the conduct and character of theſe men, of his preſence at all times and in all places, of his ſuperintendency of the world, and of the exactneſs of his juſtice; when thoſe men who had ſhed the blood of ſaints were made to ſhed the guilty blood of one another, in a profuſion to be equalled only by that deluge of the blood of ſaints which they had ſhed with wicked hands?

And

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And 2*d*, That it is a ſtriking proof of the truth of God in performing his promiſes, and of his power in doing ſo in ſpite of all oppoſition. This obſervation is contained in verſe 7th, "And I heard "another out of the altar ſay, Even ſo, Lord God "Almighty, true and righteous are thy judge-"ments." What is ſaid out of the altar, refers to a promiſe which God made to the ſouls under the altar, chap. vi. 9,—11. The judgements inflicted on Papal Rome under this vial, are a part of thoſe judgements promiſed to the martyrs under the fifth ſeal, who ſuffered under Heathen Rome; and hence, in reference to that promiſe they are called true; that is proofs of the truth of God in performing his promiſes to his people.

The promiſe is thus expreſſed in that paſſage: "And when he had opened the fifth ſeal, I ſaw "under the *altar* the ſouls of them that were "ſlain for the word of God, and for the teſtimony "which they held. And they cried with a loud "voice, ſaying, How long, O Lord holy and *true*, "doſt thou not judge and avenge our *blood* on "them that dwell on the *earth*. And white robes "were given to every one of them, and it was ſaid "unto them that they ſhould reſt yet for a little "ſeaſon, until their fellow ſervants alſo and their "brethren that ſhould be killed as they were, "ſhould be fulfilled." This judgement, as being a part of the accompliſhment of that promiſe, is here

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here ſtiled not only righteous, as in the preceding obſervation, but alſo true. The angel from the altar not only addreſſes God as the Lord of the univerſe, but alſo as God the only proper object of religious worſhip, and as the Almighty. It is thus intimated to us, that the natural tendency of this and the ſubſequent judgements upon Rome, under the four following vials, which were promiſed to them under the altar who were ſlain for the word of God, and for the teſtimony which they held, and the final effect of them, ſhall be to prove to the world the idolatry of thoſe who worſhip the beaſt and his image; the truth of the religion of thoſe who worſhip God only; the weakneſs of the beaſt, notwithſtanding the great things which he ſpeaketh; and the omnipotence of the God in whom Chriſtians truſt; when he can ſo eaſily make their moſt powerful enemies puniſh and deſtroy themſelves; when they become at once the criminals and the executioners, and when in the very time he hath promiſed to his votaries, he ſhall completely overthrow all their enemies.

It will be proper to obſerve here, that though this and many other judgements have been inflicted on Papal Rome for ſhedding the blood of ſaints, and though many more for the ſame cauſe ſhall be brought upon that empire, which ſhall appear as we proceed, yet Chriſtians themſelves are never the inſtruments, even under God, in inflicting theſe

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theſe judgements. The weapons of the Chriſtian's warfare are not carnal, but ſpiritual. The followers of the Prince of peace dare uſe no other ſword, either in propagating the goſpel of peace, or in repelling their ſpiritual enemies, than the ſword of the ſpirit, which is the word of God. They remember, that when Peter in a ſingularly trying caſe, which could never occur again, drew his ſword to ſtrike the enemies of Chriſt, Jeſus ſaid unto him, "Put up thy ſword unto his place, "for all they who take the ſword ſhall periſh with "the ſword." They dare not prove themſelves the ſucceſſors of Peter, by drawing their ſwords in ſupport of Chriſt's kingdom, fully convinced that all who do ſo ſhall finally periſh with the ſword, for not a word of that Jeſus who is the truth ſhall fall to the ground unaccompliſhed. True Chriſtians pity, forgive, and pray for their enemies. Of this forgiving temper, they will not revenge the blood of their brethren on their perſecutors by ſhedding their blood, when at any time they are poſſeſſed of ſuperior power. To ſuppoſe, that without reſentment they would ſhed the blood of their enemies in cold blood, indeed, would be to ſuppoſe them monſters of iniquity, not men, much leſs Chriſtians. Beſides, ſhould they be uſed as inſtruments in the hand of providence in ſheding the blood of their enemies, much of their own blood, without a great miracle,

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cle, muſt be ſhed in the very act of puniſhing them. There never was a war, either foreign or civil, in which blood was not ſhed on both ſides, and in which even the conquerors did not feel many of the direful calamities of war. The God whom Chriſtians ſerve has no need, either to make Chriſtians themſelves the inſtruments of puniſhing their enemies, or of working miracles for that purpoſe. Since the fall of man, there are, alas! abundance of wicked men in the world to be the voluntary inſtruments in the hand of God, for mutually puniſhing each other for their wickedneſs. Without any reſtraint upon their liberty as moral agents, they with wicked hands inflict thoſe judgements which are according to the determinate counſel and foreknowledge of God.

It is thus, without man's feeling, knowing, or intending it, that God makes the wrath of man to praiſe him, and, in due time, reſtrains the remainder of his wrath. Accordingly, in fact, the Mahometans, and the votaries of Rome puniſhed each other under the ſixth trumpet, chap. ix. 13, —21, and under the ſecond vial in verſe 3. of this chapter. And under this third vial the votaries of Rome puniſhed each other for ſhedding the blood of the ſaints and prophets of God. And it ſhall be ſhewn, under vials ſixth, and ſeventh, that, in the laſt war, in which Papal Rome ſhall be completely overthrown, the Turks and the vota-

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-ries of Rome ſhall mutually puniſh and deſtroy each other.

Verſes 8th, 9th.—And the fourth angel poured out his vial upon the ſun; and power was given unto him to ſcorch men with fire. And men were ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: and they repented not to give him glory.

This judgement is poured out upon the ſun, and the ſun becomes the inſtrument of ſcorching men with fire. In the ſymbolical language, as was formerly ſhewn, the ſun in any particular kingdom, which is the ſubject of diſcourſe, ſignifies ſomething which ſtands in a relation to that kingdom, ſimilar to that in which the ſun ſtands to the other parts of the ſolar ſyſtem. The natural ſun is the center of gravity, of motion, of light, and of heat, to all the other parts of the ſyſtem. Hence, in the kingdom of heaven or church of Chriſt, Jeſus Chriſt is called the ſun; and his miniſters ſtars; becauſe he is the center and ſource of knowledge, ſpiritual life, and ſupport to his church. But the kingdom, which is the ſubject of diſcourſe in this whole chapter of the ſeven vials, is, as is evident from verſe 1. the earth, that is the Papal

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Papal Roman empire. The ſun, therefore, in this place muſt ſignify the center and ſource of knowledge, ſupport, and life in the Papal hierarchy. It muſt be the infallible head of the Romiſh church. It is well known, that the members of this church ſay that they have an infallible head on earth: But to thoſe acquainted with the hiſtory of this church it is well known that the votaries of that church have not been able to agree among themſelves, who is this head, Some of them ſay it is the Pope, ſome a general council, and others a general council with a Pope at their head. On this difference of opinion about the infallible head of controverſy, Archbiſhop Tillotſon, in one of his ſermons ſays, "I had as well have no infal-"lible head of controverſy, as not know where to "find him, when I ſtand in need of him." Indeed, when men, in matters of religion deviate from the truth and ſimplicity of divine revelation, it is no wonder that they fall into doubts and errors about almoſt every thing. If men, who are favoured with the inſpired ſcriptures of the old and new teſtament, will not receive Jeſus Chriſt as the infallible head of the Chriſtian church, it is no wonder that they ſhould be unable to agree about any other for its head. Since this falſe ſun is not of God's making; and ſince thoſe, who ſay they have ſuch a ſun in their ſyſtem, have not been able to agree among themſelves who he is, we are not to

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ſuppoſe that the ſpirit of God, will ſettle the impious controverſy for them.

By the ſun here, therefore, we are to underſtand all thoſe, in whom all theſe three parties in the church of Rome have placed infallibility, *viz.* the Pope, general councils, and general councils with a Pope at their head. Upon all theſe this vial was to be poured, and theſe were to ſcorch *men* with great heat.

In this book, men as oppoſed to ſaints ſignify the ſubjects of the earth, or the Roman empire. Whenever the rays of the ſun become too many and ſtrong, inſtead of affording to men that light and heat, which are pleaſant and beneficial, they hinder them from ſeeing clearly, and they ſcorch, torment, and hurt them. In ſuch a ſituation, rays ſo uncommonly luminous and hot, dazzle, weaken, and torment the organ of ſight.

In warm Aſiatic climes, ſuch as that in which this book was firſt publiſhed, ſcarcely any thing can be more painful or deſtructive than the ſcorching rays of the ſun. In ſome hot ſeaſons, this pain is felt to a very high degree, even in our temperate zone. Hence, during the period to which this vial refers, ſuch ſhould be the ſtate of the Popes, the general councils, and of the general councils with Popes at their heads, that the votaries of Rome ſhould be unable to know what or whom to believe, and ſhould be darkened and tormented,

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mented, by thoſe parts of the ſyſtem of their hierarchy, from which they expected information, ſupport, and comfort.

As this prediction refers to ſuch a ſtate of all theſe three parts of the Papal hierarchy, to which infallibility hath been aſcribed, it is more improbable, in the ordinary courſe of things, that they ſhould all three fall into the ſame ſtate, at the ſame period of time, than that one of them only ſhould do ſo. Hence, if in the hiſtory of the period, to which this prediction refers, it ſhall be found that ſuch, in fact, hath been the ſtate of all the three, ſo much ſtronger muſt the proof from hiſtory be that theſe events are the very ones, which were predicted by this fourth vial: It is reaſonable to conclude, that when ſuch diſorder, confuſion, and darkneſs, ſhould overſpread all thoſe, whom the votaries of the Romiſh church regarded as infallible guides, that they would no longer follow them implicitly, but begin to think for themſelves, and to ſearch theſe ſcriptures which are every way fit to make the man of God perfect. But the prophecy informs us that this was not to be the caſe; but that they ſhould blaſpheme the name of God on account of theſe plagues, and ſhould not repent. Even when the ſtate of their Popes and councils was ſuch as might fully convince every unprejudiced perſon, that they had nothing

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nothing of infallibility about them, theſe deluded men ſhould ſtill yield to them implicit faith.

As the events predicted in the third vial brought us in the hiſtory of Rome down to near the end of the 14th century, we may expect to find thoſe which relate to this fourth vial in the end of it and in the fifteenth century. Accordingly, in fact, we find a moſt exact and ſtriking accompliſhment of this judgement in the ſchiſm of the Popes, known by the name of the great Weſtern ſchiſm. This ſchiſm commenced upon the death of Gregory XI. which happened in the year 1378. When the cardinals were aſſembled at Rome to chooſe a ſucceſſor to him, the people of Rome, fearing that the vacant dignity might be conferred on a Frenchman, came in a tumultuous manner to the Conclave, and with great clamours and many outragious threatenings, inſiſted that an Italian ſhould be advanced to the popedom. The cardinals terrified by this mob, immediately proclaimed Urban VI. Pope. Soon after the cardinals withdrew from Rome to Anagni, and from thence to Fondi, a city in the kingdom of Naples, where they elected Clement VII. Pope, and declared, at the ſame time, that the election of Urban was nothing more than a mere ceremony, which they had found themſelves obliged to perform, in order to calm the turbulent rage of the populace. Urban remained at Rome. Clement went to Avignon in France:

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France: His cauſe was eſpouſed by France, Spain, Scotland, Sicily, and Cyprus; while all the reſt of Europe acknowledged Urban to be the true vicar of Chriſt. On the death of Urban VI. at Rome, A. D. 1389, Boniface IX. was choſen his ſucceſſor there. Clement VII. died, A. D. 1394, and Benedict XIII. ſucceeded him at Avignon. During theſe tranſactions, various methods were propoſed and attempted for healing this melancholy breach in the church. Kings, princes, and biſhops appeared with zeal in this ſalutary project, but all in vain. They tried in vain by intreaties and threatenings to make both Popes give up the pontificate, that one acceptable to both parties might be choſen. The Galican church, highly incenſed at this obſtinacy, in a council held at Paris, A. D. 1397, ſolemnly renounced all ſubjection and obedience to both pontiffs; and upon the publication of this reſolution A. D. 1398, Benedict XIII. was by the expreſs orders of Charles VI. detained priſoner in his palace at Avignon.

This ſchiſm continued for above half a century. During that time, it was decreed in the council of Conſtance A. D. 1414 that the Pope is inferior and ſubject to a general aſſembly of the univerſal church; and the authority of councils was vindicated and maintained in the fourth and fifth ſeſſions of this council. For a long time, there were two Popes at the ſame time in different and oppoſite

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oppoſite lines; the one of whom had his ſeat at Rome, and the other at Avignon. For ſome time there were three oppoſite Popes, and as many oppoſite councils; viz. Benedict XIII. Gregory XII. and Alexander V. and the councils at Piſa, Perpignan, and Auſtria. The council of Conſtance depoſed both Pope John XXIII. and Pope Benedict XIII. The general council of Florence with Pope Eugenius IV. at their head, and the general council of Baſil with Pope Felix V. at their head, met at the ſame time in oppoſition to each other, and excommunicated each other.

For theſe important facts the reader is deſired to conſult Dupin on centures 14th and 15th, and Moſheim on ſaid centuries, particularly in Vol. i. pages 728,—730. and 779,—783. For the information of thoſe of my readers who have not an opportunity of conſulting theſe hiſtorians, I ſhall here tranſcribe three ſhort paſſages from the laſt of them.

Page 728. "Thus the union of the Latin church, "under one head, was deſtroyed at the death of "Gregory XI, and was ſucceeded by that deplo- "rable diſſention, commonly known by the name "of the great Weſtern ſchiſm. This diſſention "was fomented with ſuch dreadful ſucceſs, and a- "roſe to ſuch a ſhameful height, that for the ſpace "of fifty years, the church had two or three dif- "ferent heads at the ſame time; each of the con- "tending

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" tending Popes forming plots, and thundering " out anathemas againſt their competitors. The " diſtreſs and calamity of theſe times is beyond all " power of deſcription; for not to inſiſt upon the " perpetual contentions and wars between the fac- " tions of the ſeveral Popes, by which multitudes " loſt their fortunes and lives, all ſenſe of religion " was extinguiſhed in moſt places, and profligacy " roſe to a moſt ſcandalous exceſs. The clergy, " while they vehemently contended which of the " reigning Popes was the true ſucceſſor of Chriſt, " were ſo exceſſively corrupt, as to be no longer " ſtudious to keep up even an appearance of reli- " gion or decency: And in conſequence of this, " many plain well meaning people, who conclud- " ed that no one could poſſibly partake of eternal " life, unleſs united with the vicar of Chriſt, were " overwhelmed with doubt, and plunged into the " deepeſt diſtreſs of mind."

Page 770. " Thus was the Chriſtian church di- " vided into three great factions; and its govern- " ment violently carried on by three contending " chiefs, who loaded each other with reciprocal " maledictions, calumnies, and excommunications.

Page 782. " Be that as it may, there was little " done at Ferrara, where matters were carried on " too ſlowly to afford any proſpect of an end of " their diſſentions; but the negotiations were more " ſucceſsful at Florence, whether Eugenius re-

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" moved the council about the beginning of the " year 1439, on account of the plague, which " broke out at Ferrara. On the other hand, the " council of Baſil, exaſperated by the imperious " proceedings of Eugenius, depoſed him from the " Papacy on the 25th of June, in the year 1439, " which vigorous meaſure was not approved of by " the European kings and princes. It may be " eaſily conceived what an impreſſion this ſtep " made upon the affronted pontiff. He loſt all " patience; and devoted, for the ſecond time, to " hell and damnation the members of the council " of Baſil, by a ſolemn and moſt ſevere edict, in " which alſo he declared all their acts null, and " all their proceedings unlawful. This new peal " of Papal thunder was held in deriſion by the " council of Baſil, who perſiſting in their purpoſe, " elected another pontiff, and raiſed to that high " dignity Amadeus duke of Savoy, who then lived " in the moſt profound ſolitude at a delicious re- " treat, called Ripaille, upon the borders of the " Leman lake, and who is known in the Papal liſt " by the name of Felix V. This election was the " occaſion of the reviyal of that deplorable ſchiſm, " which had formerly rent the church, and which " had been terminated with ſo much difficulty, " and after ſo many vain and fruitleſs efforts, at " the council of Conſtance. Nay, the new breach " was ſtill more lamentable than the former one,

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" as the flame was kindled not only between two " rival pontiffs; but alſo between the two con- " tending councils of Baſil and Florence."

Can words form a more exact comment on this vial, than that laſt ſentence of Moſheim is? What candid and intelligent perſon can compare theſe hiſtorical facts with the judgement predicted in the fourth vial, and not perceive their exact agreement? Who can believe theſe facts, and at the ſame time, believe the infallibility of Popes, of councils, or of councils with Popes at their head? Is it not then ſurpriſing, that the weſtern ſchiſm did not totally deſtroy all that implicit faith, which the votaries of Rome place in her infallible head? But let us remember that their adherence to Rome, after this ſchiſm, is another part of their hiſtory which fulfills this prophecy, for the men who were ſcorched by the heat of the ſun, ſtill blaſphemed the name of God, and they repented not, to give him glory.

Verſes 10*th*, 11*th*.—And the fifth angel poured his vial upon the ſeat of the beaſt; and his kingdom was full of darkneſs, and they gnawed their tongues for pain, and blaſphemed the God of heaven, becauſe of their pains and their ſores, and repented not of their deeds.

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This fifth vial was poured out, upon the ſeat of the beaſt. The word in the original, which is tranſlated ſeat, is θρονον, which ſignifies a *throne*, and is the very word from which our Engliſh word *throne* is derived. The word, throne, occurs no leſs than twenty ſeven times in our Engliſh tranſlation of this book of Revelation, and in every one of theſe places θρονος is the word, which is uſed in the original. Ought it not therefore to be tranſlated throne, in this paſſage alſo, which is its proper meaning.

In the ſymbolical language, throne ſignifies ſupreme and ſovereign power, becauſe it is the ſeat, upon which kings ſit in ſtate. The ſymbol is ſo natural, that not only in prophetic, but alſo in common language, throne is uſed as an elegant metaphor for ſovereign power. To approach the throne, to addreſs the throne, to petition the throne are the common terms for approaching, addreſſing, or petitioning the king, in the character of the ſovereign of the ſtate. In this ſenſe, it is alſo frequently uſed in ſcripture. Thus Pharaoh reſerving to himſelf only the prerogatives of the crown, above thoſe high powers with which he had veſted Joſeph as governor over all Egypt, ſays to him, Gen. xli. 40, "only in the *throne* will "I be greater than thou." Thus in 2 Sam. iii. 10. to ſet up the throne of David over all Iſrael, is to raiſe David to be king over Iſrael. "To tranſlate

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" the kingdom from the houſe of Saul, and to ſet " up the *throne* of David over Iſrael, and over Ju- " dah from Dan even to Beerſheba."

And his kingdom was full of darkneſs. In the original that clauſe is thus expreſſed, Και εγενετο η βασιλεια αυτε εσκοτωμενη, which ſignifies that his kingdom was obſcured or eclipſed. The degree of an eclipſe may be greater or ſmaller, and it may increaſe, until the eclipſe becomes total. From the conſtruction of the Greek language, it ſeems to be ſignified that this obſcurity and eclipſe, begun under this vial, but not perfected under it, ſhall go on increaſing until it ſhall become total. Hence, the plain meaning of this hieroglyphic is, that the fifth judgement, which ſhall be inflicted on Papal Rome, ſhall fall on the ſovereign power of the hierarchy; and ſhall greatly obſcure and reſtrain that power, and gradually increaſe, until it ſhall totally eclipſe and deſtroy the ſovereignty of Rome. But notwithſtanding this great diminution of power, many of thoſe votaries, who had long adored Rome as ſupreme head over the whole weſtern kingdoms, both in ſpiritual and temporal affairs, ſhall ſtill adhere to her, even when fact fully diſproves her claim to univerſality and ſupremacy in both.

" For they repented not of their deeds." But, though they repented not, they were exceſſively vexed by this judgement, and they gnawed their tongues

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tongues for pain, and even blaſphemed God. The peculiar appellation which is here given to God, merits our particular attention.

"They blaſphemed the God of *heaven*." Heaven, in the ſymbolical language, and in this book, ſignifies the true church of Chriſt. The God of heaven, therefore ſignifies that God whom true Chriſtians believe, worſhip, and obey; and who protects and governs the Chriſtian church. Under the preceding vial, it is ſaid, "they blaſphemed "the name of God," that is, they blaſphemed the Divine perfections exerted in the government of the world; becauſe the judgements under that vial were of ſuch a nature, that the Popes, councils, and votaries of Rome themſelves, were the only viſible inſtruments in inflicting them, and true Chriſtians did not appear in them at all. But the judgements predicted in this vial, are of ſuch a nature, that the church of Rome ſhall attribute them to true Chriſtians, whom they call heretics; and therefore ſhall blaſpheme the God whom theſe heretics worſhip.

The fourth vial brought us down to near the end of the fifteenth century, it is therefore probable, that the commencement of this one will be found in the beginning of the ſixteenth century. In the hiſtory of Rome at this period, great events, which accompliſh the predictions in this vial, ruſh upon us; even thoſe, which, under Divine providence,

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vidence, uſhered in and accompliſhed the glorious Reformation in the ſixteenth century. Before this period, the power of Papal Rome was very great. The Pope claimed, and very frequently with effect exerted a ſupreme power both in ſpiritual and temporal affairs, over all the kings and ſubjects in all the different countries, unto which the weſtern empire had been parcelled out. With a deſpotic ſway, he interdicted whole kingdoms, excommunicated and depoſed emperors and kings, and raiſed up others in their places. In the thirteenth century, this ſupremacy and deſpotiſm of the Popes roſe to a moſt enormous height.

Of Innocent III. *Moſheim*, cent xiii. vol. i. page 642. thus writes, "Innocent III. who remained at the head of the church until the year 1216, followed the ſteps of Gregory VII. and not only uſurped the deſpotic government of the church, but alſo claimed the empire of the world; and thought of nothing leſs than ſubjecting the kings and princes of the earth to his lordly ſceptre.——In Aſia and Europe he diſpoſed of crowns and ſceptres with the moſt wanton ambition."

In that and the following pages, Moſheim enumerates many kings and emperors whom he excommunicated and depoſed, and others whom he raiſed to imperial and regal dignities. Even England, with all its innate and boaſted courage, trembled

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bled as a moſt abject ſlave before the tyrannic Popes. Innocent III. laid all England under an interdict, excommunicated King John, abſolved all his ſubjects from their oath of allegiance, and in the year 1212 depoſed him, declared the throne of England vacant, and wrote to Philip Auguſtus king of France to take poſſeſſion of it, and unite it to his own dominions.

Rouſed by the arrogance, ambition, and deſpotiſm of the Popes, the diſſipation and wickedneſs of the clergy, and above all by the preaching and proclaiming by John Tetcel thoſe famous indulgences of Leo X. which adminiſtered remiſſion of all ſins paſt, preſent, and to come, however enormous their nature, to all who were rich enough to purchaſe them, that moſt extraordinary man Martin Luther roſe up to reſiſt the impiety and deſpotiſm of the Popes, in the year 1517. About the ſame time, Melancthon, Zuingle, Carloſtad, and the great Calvin, were all raiſed up by divine providence to promote the Reformation. Theſe illuſtrious names muſt ever be dear to every friend of learning, liberty, and religion; for to them under God we are indebted for theſe ineſtimable bleſſings. Many princes were raiſed up to ſupport the Reformation, who, with their counſels and their arms combated the tyranny of Rome.

On the 10th Decr. 1520, Luther publicly renounced his ſubjection to Rome, and in the preſence

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ſence of a prodigious number of people, burned the decretals and canons relating to the Pope's ſupreme juriſdiction, on a large pile of burning wood erected for that purpoſe.

The Elector of Saxony, the Landgrave of Heſſe, and other German princes who were friendly to the Reformation, and members of the ſecond diet of Spires, proteſted againſt the decree of that diet on the 19th April 1529; from which fact and time the Reformers got the name of *Proteſtants*.

On the 25th Sept. 1555, the Proteſtants were ſolemnly exempted from the juriſdiction of the church of Rome; ſecured in liberty of conſcience in all matters relating to religion; and the Reformed churches were eſtabliſhed by the acts of the diet of Augſburg.

The Reformation forms ſo great and illuſtrious an æra in the hiſtory of the church, and of all the European kingdoms, and the above facts relative to it are of ſo public and important a nature, that they are recorded by all the civil and eccleſiaſtical hiſtorians of that period.

The Reformation thus begun, went on, and ſtill goes forward. The kingdoms of England, Scotland, Ireland, Sweden, and Denmark, many German ſtates, and cantons of Switzerland, Holland, and great numbers of individuals in France, Hungary, and Bohemia, ſeparated from the Roman commu-

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nion, abſolutely renounced the Papal authority, and firmly adhered to the Reformation. The Reformation not only ſeparated whole kingdoms from the juriſdiction of Rome, but alſo greatly weakened her authority in thoſe kingdoms which ſtill adhere to the Papal hierarchy. The Pope dares not now iſſue out his excommunications againſt princes of the Roman Catholic perſuaſion. He dares not now depoſe them from their thrones, and abſolve their ſubjects from their allegiance. Is not this then a great judgement upon the ſovereignty of Rome? Is not her ſupreme power greatly obſcured and reſtrained? Is not this, then, an exact accompliſhment of the judgement predicted under the fifth vial?

Though many kingdoms have abandoned Rome; yet that many ſtill adhere to her, are grieved for the Reformation, and blaſpheme Proteſtants as heretics, and the God whom they worſhip, is a farther completion of the prophecy. "For "they gnawed their tongues for pain, and blaſ- "phemed the God of *heaven* becauſe of their "pains and their ſores, and repented not of their "deeds."

This vial reaches down to the preſent day, and will reach down to the commencement of the ſixth vial, which probably will be about the year 1998. The power of Rome has been gradually diminiſhing ſince the Reformation, and will go on diminiſhing

miniſhing in the courſe of divine providence by the progreſs of learning, commerce, and civil and religious liberty, in the world, until the time of the ſixth vial, when it ſhall receive another violent ſhock. Other kingdoms ſhall abandon Rome before the period of this vial ſhall be cloſed; and over thoſe few who ſhall adhere to her to the laſt, her deſpotic power ſhall be greatly diminiſhed.

The art of Printing, diſcovered a little before the time of the Reformation, hath provided ſo excellent a mean for rendering the attainment and preſervation of knowledge practicable, certain, and cheap; the great extent of commerce in the world affords ſo eaſy and unſuſpected a way of diffuſing knowledge, liberty, and pure religion, through the world, that Papal ſuperſtition gradually loſes its hold even of the votaries of Rome; and they, as is commonly the caſe with men, change their religion before they dare change its name. In the ſame way, only with an accelerated motion, matters will go on. Even in Popiſh countries, men will feel themſelves, and men will think for themſelves. Popiſh kingdoms will feel their own greatneſs, power, and independence; and will deſpiſe the empty threats of a power inferior to their own, though they ſhould be thundered from the Papal throne. So heterogeneous is the Papal kingdom to all others, that in proportion as light and liberty ſpread through the

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world, this kingdom ſhall be full of darkneſs, as predicted in this vial.

The next vial introduces us into thoſe prophecies, which, reſpecting times yet at a conſiderable diſtance, are not accompliſhed.—Before entering on thoſe, let it be obſerved, that all the five events which have been produced from authentic hiſtory as accompliſhments of the five predictions already conſidered, are of a magnitude worthy of prophecy, and exactly correſpond to their reſpective predictions, in their natures, in all their circumſtances, and in their times; that they are all great judgements upon Papal Rome; and that they are all facts of ſuch great and important natures, and of ſuch public notoriety, that there cannot be any miſrepreſentation of their natures or times. What perſon is there in any tolerable degree acquainted with hiſtory, who hath not heard of the conteſts for power between the emperors and Popes, in the 8th, 9th, and 10th centuries; of the Croiſades or holy wars; of the civil wars of the Guelphs and Gibellines; of the great Weſtern ſchiſm; and of the glorious Reformation from Popery? Who is there who does not know that theſe great events followed each other in the order juſt now mentioned? Who, that knows what a judgement is, can doubt, that every one of theſe was a great judgement upon Papal Rome?

Verſes

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Verſes 12th,—16th.—And the ſixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up that the way of the kings of the eaſt might be prepared. And I ſaw three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief, bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame. And he gathered them together into a place, called in the Hebrew tongue, Armageddon.

This ſixth vial is to be poured out upon the great river Euphrates. Euphrates is here uſed not literally but ſymbolically, like all the other places upon which all the other vials in this chain of predictions are poured. Euphrates the great, ſignifies ſomething which bears the ſame relation to Babylon the great or Papal Rome which the river Euphrates bore to antient Babylon. A branch

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branch of the Euphrates ran through the antient city of Babylon. After Cyrus had beſieged it in vain for near two years, he at laſt made a lake a little above the town of Babylon, into which he could turn the river and dry up its channel. While Belſhazzar, his nobles, and his ſoldiers were rioting in the impious feaſt mentioned in Daniel chap. v. Cyrus opened a ſluice, emptied the Euphrates into the lake, laid its channel dry in the night time, and having ſeparated his army into two diviſions, the one entering the town on the one ſide, and the other on the other, along the dry channel, ſurpriſed the king, his nobles, and his forces rioting in drunkenneſs; killed the king, took the city, and finally overthrew both the city and kingdom of Babylon. So long as the Euphrates flowed in its uſual channel, Babylon was impregnable, but as ſoon as that river was dried up, that city was taken and totally deſtroyed.

By the Euphrates, therefore, we are here to underſtand that barrier, be it what it will, which has hitherto rendered Papal Rome impregnable; whether it be that ſuperſtition, which has hitherto kept the weſtern kings from attacking Rome, or whether it be the Adriatic ſea or gulph of Venice which, as a kind of natural barrier, has defended her from the Turks, who live on the eaſt ſide of it, or whatever it is, which has hitherto been the defence of Rome. The effect of this vial ſhall be

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to remove that barrier. Superſtition ſhall then no longer make men dread to attack Rome, as they would do to commit ſacrilege. And the Turks ſhall paſs over the gulph of Venice. By their ſkill in navigation, they ſhall paſs over it, as eaſily as if it were dried up.

The drying up of the Euphrates, ſignifies that this attack upon Rome like that upon Babylon, when that river was dried up, ſhall be fatal and final; that the city and empire of Rome ſhall be overthrown forever, never more to be ranked among the cities and kingdoms of the world. At this time Rome is to be attacked by many powerful enemies; and ſhe is to collect all her own forces and thoſe of her allies, and to make a laſt effort for her expiring kingdom; the war is to be violent and bloody, and ſhe is to be finally overcome.

The following ſhall be the parties in that war; on the one ſide the Pope with his Italian ſubjects, and all the kings in Europe, who ſhall be ſtill Roman catholic: Theſe will then be very few. And on the other ſide probably ſome of the proteſtant kingdoms of Europe, and certainly the Turks in great numbers.

That theſe ſhall be the parties, is evident from the terms of this prediction. The Pope and all the other members of the hierarchy ſhall ſend emiſſaries to collect all their forces and allies to this war. Theſe emiſſaries are ſtiled three unclean ſpirits

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ſpirits like frogs. One of them ſhall proceed from the Dragon, that is the Devil. That fiend, ſeeing his kingdom in this world near its overthrow, ſhall exert himſelf to the utmoſt, to blind many with error, ſuperſtition, and falſe zeal, ſo as to make them fight for Rome to the laſt. Another of them ſhall come out of the mouth of the beaſt; every part of the hierarchy ſhall exert itſelf in collecting forces to this war. And the third ſhall come out of the mouth of the falſe prophet. The falſe prophet ſignifies the Pope individually. This is the firſt time, that he is called the falſe prophet, becauſe the iſſue of this battle ſhall fully prove that he was a falſe prophet when he repreſented the church of Rome as the true church of God, and himſelf and that church as infallible. In chap. xix. 20. he is again called the falſe prophet, and he is deſcribed in the ſame manner as he is deſcribed in chap. xiii. 11.—15, as working miracles before the beaſt, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image; to ſhew us that he is the ſame perſon under a different name The Pope too ſhall exert himſelf individually to the utmoſt of his power, in collecting forces from every quarter. Theſe emiſſaries are unclean ſpirits like frogs. However, zealous for religion, they are, like unclean beaſts, unfit for the pure worſhip of the altar of God. As frogs are amphibious animals, they

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they ſhall put on an amphibious character, and addreſs either the temporal or ſpiritual intereſts of thoſe whom they ſollicit to the war, which ever of them they ſhall judge to be moſt effectual. To men who have no regard to religion, they will ſhew as little; but will repreſent to them how deeply their temporal intereſts are engaged in this war. To men blinded by ſuperſtition, they will pretend that they deſpiſe their temporal concerns; but they call upon them to fight for their religion, and their church. To work the more powerfully upon ſuch perſons, they will perform falſe miracles before them. The battle, to which they ſhall be gathered is called the battle of that great day of God Almighty. It ſhall be that great battle, which he hath predicted; in which he ſhall totally overthrow Papal Rome, and fully prove, to the world, his own omnipotence, by the full eſtabliſhment of his church, and overthrow of all her enemies.

"Behold I come as a thief." In theſe words, it is intimated that however clearly this battle of the great day of the Lord hath been foretold, that, when it actually happens, it ſhall come upon the greateſt part of men, eſpecially upon the votaries of Rome, ſuddenly and unexpectedly. Not crediting theſe predictions, or not applying them to themſelves, they ſhall be ſurprized and taken at unawares, by the event itſelf.

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"And he gathered them together, unto a place, "called in the Hebrew tongue, Armageddon." The *he* here evidently refers to the ſixth angel, in the beginning of verſe 12th. That is, by the inſtrumentality of the devil, of the Roman hierarchy, of the Pope, of ſome of the European kingdoms, and of the Turks, this diſpenſation of divine providence ſhall, without knowing that they are fulfilling the prophecies of God, collect all theſe forces to a particular place, as the principal field of action; which according to the import of the Hebrew word, may juſtly be called Armageddon. This word, in the Hebrew language, ſignifies the turrets which are devoted to deſtruction. Moſt probably it ſignifies the many lofty turrets of Rome, which had long ago been devoted to deſtruction by the predictions of God; and which ſhall be deſtroyed by the army, which at this time ſhall forever bury the name of Rome under the rubbiſh of its fallen towers, to which the name of Armageddon ſhall fitly apply. That Armageddon ſignifies the city of Rome, for the reaſon juſt now given, is ſtill farther evident from what is ſaid as to the field of action in this war, in chap. xiv. 20.

The preciſe time of the commencement of this war, or rather of this great and deciſive battle, predicted in this ſixth vial, I do not pretend to fix exactly; firſt, becauſe it is not fixed in the prediction

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tion itſelf; and next, becauſe it cannot be fixed from hiſtory, the time of its commencement not being yet come. But it is probable, that it will be ſometime in the year 1998, becauſe it muſt immediately precede the ſeventh vial, which cloſes that war, and announces the total overthrow of Rome as the cloſe of it. It was formerly ſhewn that Rome ſhall be finally overthrown in the end of the year 1999; and we may reaſonably ſuppoſe that a little more than one year will be ſufficient, and not more than ſufficient time for collecting the forces, and fighting the battle predicted in the ſixth vial; which would run it back to ſometime in the year 1998. Its commencement may be either a little earlier or later; but its termination will be near the end of the year 1999.

Verſes 17th,—21th.—And the ſeventh angel poured out his vial into the air; and there came a great voice out of the temple in heaven, from the throne, ſaying, it is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake and ſo great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance

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before God, to give unto her the cup of the wine of the fierceneſs of his wrath. And every iſland fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every ſtone about the weight of a talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

The ſeventh angel poured out his vial into the air. The air is the region and medium of lightening, thunder, hail, and ſtorms. Theſe are produced by the changes which take place in the ſtate of the air. As theſe are the judgements which are predicted in this vial, it is therefore ſaid to be poured into the air. Changes in the civil, political, and religious ſtate of the world, are expreſſed in the ſymbolical language, by correſpondent changes in the ſtate of the natural world. Hence, as this vial predicts the total overthrow of Papal Rome, and a great change, for the better, of the general ſtate of the civil, political, and religious condition of the world, the vial is ſaid to be poured into the air, to ſignify that the very atmoſphere of civil and religious government; under which men ſhall live, after the time of this vial, ſhall be purified and refined, having diſcharged

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ed itſelf of every noxious quality by theſe ſtorms of thunder, lightening and hail.

The great voice, out of the temple in heaven from the throne, ſaying, "It is done," is a reference to what was ſaid to John by a voice from heaven chap. x, when he was prohibited from writing the ſeven thunders, which he then heard, becauſe the time for them was not then come; but was told that he ſhould write them, in the days of the voice of the ſeventh angel, for the myſtery of God ſhould then be finiſhed. When therefore this great voice out of the temple ſays, "It is done," he gives him the ſignal, that this is the proper place, in which he ſhould write theſe ſeven or finiſhing thunders; becauſe this ſeventh vial is cotemporary with the ſounding of the trumpet by the ſeventh angel, and under it the myſtery of God ſhall be finiſhed.

The thunders wrote out at full length under this vial, are thoſe which John was prohibited from writing in chap. x, and which he is now allowed to write, by the great voice, which ſaid unto him, it is done. To hinder a long repetition, the reader will pleaſe look back to the commentary on chap. x. 3,—7. and on chap. xi. 15,—19, from which paſſages he will ſee the connection between them and this one now under our view, and alſo that the ſeventh trumpet and ſeventh vial are cotemporary with each other.

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This voice is ſaid to come out of the temple in heaven; becauſe, at the time of the event to which it refers, the wilderneſs ſtate of the church ſhall be almoſt at an end, and its triumphant ſtate, repreſented by the opening of the temple, ſhall be juſt at hand: and from the throne, becauſe it ſhall then appear that the church of Chriſt is the kingdom of God, when every oppoſing power muſt fall before Him whoſe throne is in the heavens, and whoſe kingdom ruleth over all. There was a great earthquake, accompanied with a violent ſtorm. Is was formerly ſhewn that, in the ſymbolical language, an earthquake ſignifies a revolution in the civil, political, and religious ſtate of the world; that it is always uſed in this book, to ſignify a revolution in all the places in which revolutions are predicted in it; and that when the earthquake is accompanied with thunder, lightening, hail, and ſtorms, it always ſignifies that the revolution is brought about by wars.

This revolution ſhall be upon the *earth*, that is, the Roman empire: but it ſhall be ſuch an one as has not been ſince men were upon the earth. From the foundation of the Roman empire by Romulus and Remus to the preſent day, there have been many great and violent revolutions in Rome. It hath undergone, in its conſtitution and government, a revolution from kings to conſuls, from conſuls to dictators, from dictators to decemvirs,

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virs, from decemvirs to military tribunes with conſular authority, from military tribunes to emperors, from heathen emperors to Chriſtian emperors: Which laſt revolution, happening to fall within the period of theſe prophecies, is predicted in chap. vi. 12,—17, by the ſymbol of a *great earthquake.*

It underwent a greater revolution than any of theſe when the imperial government was overthrown, when the empire was totally diſſolved by the northern barbarous nations, when the city of Rome, for a conſiderable time, ceaſed to be the ſeat of any government, and was only a ſmall dukedom under the Exarchate of Ravenna. It underwent a great revolution, when the weſtern empire, after this diſſolution of it, was parcelled out into many independent kingdoms. It underwent a great revolution, when the Papal dominion was erected in Rome, and all theſe kings and kingdoms, however independent, were controuled by the Papal nod. It underwent a great revolution when, at the glorious reformation, ſo many of theſe kingdoms ſhook off all ſubjection to and connection with Rome; and the reſt of them began to feel their own independence and power. This laſt revolution is predicted in this book, chap. xi. 13, by a great *earthquake*. But not one of theſe revolutions is to be compared with the one predicted in this paſſage.

"There was a great earthquake, ſuch as was

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"not ſince men were upon earth, ſo mighty an "earthquake and ſo great." The greatneſs of this revolution is deſcribed in verſes 19, 20, 21. in which, in ſymbolical language, it is predicted that Rome and all her cities, iſlands, ſtrong-holds, and dependences, ſhall be totally deſtroyed. After all her former revolutions, Rome lifted up her head, and even after the total diſſolution of the empire by the northern barbarians; but, after this revolution, ſhe ſhall never more be numbered among the kingdoms of the world. Her name would ſink unto total oblivion, were it not that perhaps it may be remembered to the diſgrace of her memory. As we proceed, it ſhall more fully appear in chapters xvii. xviii. xix. that Rome ſhall never riſe more, either as a temporal kingdom or a church, after this revolution.

The events predicted in this vial ſhall take place in the end of the year 1999. They refer to the final overthrow of Papal Rome, as the laſt head of Roman government. But it was formerly ſhewn that the Papal became a temporal kingdom in the year 756, and that it was to continue for 1243 years, which two numbers, when added together, fix the termination of that empire to the end of the year 1999. Therefore this ſeventh vial, which predicts its final overthrow, muſt refer to that year. This vial takes up little or no time, it relates only the nature and conſequences of thoſe wars,

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wars, which are predicted under the ſixth ſeal. It is, as it were, the cloſing of the period of the vials, and almoſt cotemporary with the opening of the ſucceeding period of the millennium. The ſeventh ſeal, the ſeventh trumpet, and the ſeventh vial, are all, in this reſpect, analogous. In chap. viii. 1. the ſeventh ſeal takes up almoſt no time; but juſt cloſes the ſeals, and opens up the trumpets. In chap. xi. 15,—19. the ſeventh trumpet takes up no time, but juſt cloſes the period of the trumpets, and opens up the ſucceeding period of the millennium, and refers to this ſeventh vial as cotemporary with itſelf, ſaying, "and there were "lightenings, and voices, and thunderings, and "an earthquake."

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CHAP. XVII.

Verſes 1ſt, 2d. AND there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgement of the great whore, that ſitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

In this chapter an angel is introduced, in order to explain to John the plain meaning of the preceding prophecies relative to Papal Rome. Such explanations are an eſtabliſhed part of prophetic writings. They are to be found in the prophecies of Ezekiel, of Daniel, of John, and in all prophetic writings of any conſiderable length. They form a part of the idiom of prophetic language, ſo to ſpeak. From verſe 1ſt to 6th, the angel in viſion gives John a compendious deſcription of the preceding

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ceding prophecies, which he intends to explain to him. From verſe 7th to the end of the chapter, he gives him a moſt minute, full, and ſtriking explication of them. On the firſt ſix verſes I ſhall be only general and ſhort in the commentary; becauſe the ſame unerring ſpirit who dictated the prophecies explains them fully in the laſt ten verſes of the chapter, in the commentary on which I ſhall be more full.

In the two firſt verſes, John, in viſion, ſaw an angel come unto him, and heard him talk with him. The angel told him, that he would ſhew him the judgement, which at laſt ſhould be paſſed upon a great idolatrous city and church that ſits upon many waters; who had ſeduced to idolatry all the kings of the various kingdoms which had ariſen out of the weſtern Roman empire; and who had intoxicated all their ſubjects with her idolatry and ſuperſtition. It is well known, that the terms of lewdneſs uſed in theſe verſes are thoſe which are uſed in the Old Teſtament, particularly in the prophetic parts of it, to ſignify idolatry and ſuperſtition. And it is evident from the whole ſtrain of this book, that in it they are uſed in that ſenſe.

Verſes 3d, 4th.—So he carried me away in the ſpirit into the wilderneſs; and I ſaw a

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woman ſit upon a ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns. And the woman was arrayed in purple, and ſcarlet-colour, and decked with gold and precious ſtone and pearls, having a golden cup in her hand, full of abominations, and filthineſs of her fornication.

To be carried in ſpirit to any place, is not to be actually carried to that place; but it is to have our ſpirit or mind impreſſed by the inſpiration of the Spirit of God, in the ſame manner as it would have been by our having been bodily in that place. Here John informs us, that he was under the influence of divine inſpiration; that in this way he ſaw a particular viſion; and that the ſcene of this viſion appeared to his mind to be the wilderneſs. The wilderneſs ſignifies the wilderneſs ſtate of the church, which, as was formerly ſhewn, commenced A. D. 756, and ſhall continue to the year 1999. The reaſon of mentioning the wilderneſs as the ſcene of this viſion, is to inform us that the deſcription of the idolatrous and ſuperſtitious city, ſtate, and church, given in the following viſion, agrees to that city, ſtate, and church, during, and only during that period, which runs from A. D. 756 to A. D. 1999.

In the wilderneſs, that is, during that period, he ſaw the viſion exactly as deſcribed in theſe verſes.

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By divine inſpiration, the very ſame impreſſions were made upon his mind, that would have been made upon it by the natural mode of viſion; had he actually ſeen with his bodily eyes, a woman ſo ſeated, ſo clothed, with ſuch a name written on her forehead, and ſo employed as the woman is deſcribed in verſes 3d, 4th, 5th, and 6th. The woman, as ſhall be ſhewn in the laſt part of this chapter, is the idolatrous city and church of Rome. The beaſt or θηριον which ſupports her, is the beaſt with ſeven heads and ten horns; full of the names of blaſphemy. This deſcription exactly agrees to the beaſt deſcribed in chap. xiii. which was there ſhewn to be the Papal hierarchy, in the character of a temporal kingdom.

This beaſt is ſcarlet-coloured, to mark the bloody and perſecuting character of Papal Rome. The woman was arrayed in purple and ſcarlet-colour. In Heathen Rome, purple and ſcarlet were the colours of the imperial habit; the former in times of peace, and the latter in times of war. It is well known that theſe colours were thence introduced into Papal Rome, and uſed by the Pope and cardinals. To be raiſed to the purple or ſcarlet hat, is the ordinary term for being made a cardinal. Decked with gold, precious ſtones, and pearls, ſignifies the great quantity of theſe, and of other ſhewy and coſtly ornaments, with which the Pope and the Popiſh churches are adorned. Having

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a golden cup in her hand, ſignifies that ſhe ſeduces ſome to her idolatry by her outward magnificence, ſhew, and ſplendid ornaments; and others by the proſpect of riches or worldly gain. So depraved, alas! is human nature in its preſent ſtate; and ſuch ſtrangers are many men to the ſpirituality, purity, and ſimplicity of religious worſhip, that they think it mean and vulgar to worſhip God in any church whoſe ordinances are not ſhewy and pompous. Like the idolatrous Iſraelites, they wiſh to have a god that may be ſeen, and that may go before them; and they make a golden calf and fall down and worſhip it. Others will be the votaries of any church for worldly gain. With them gain is godlineſs. To both, with that worldly wiſdom for which ſhe hath long been diſtinguiſhed, Rome holds out her golden cup, and ſeduces them to her idolatrous ſuperſtition.

Verſe 5th.—And upon her forehead was a name written, Myſtery, Babylon the Great, The Mother of Harlots, and Abominations of the Earth.

By the name written on her forehead, it is ſignified, that during the period to which this viſion refers, her name is very conſpicuous, and may eaſily be perceived by every unprejudiced perſon. Names

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Names were originally given, not only to diſtinguiſh one thing or perſon from another, but alſo to expreſs their real nature or true character, as muſt be evident to every intelligent perſon who reads with attention the books of Moſes. Hence, in ſcripture, the name of a perſon is frequently uſed to ſignify the nature or character of that perſon whoſe name it is. In this ſenſe, in ſcripture, the name of God ſignifies the nature of God. By her name, therefore, in her forehead it is meant, that her character ſhall conſpicuouſly correſpond to her name. Her name conſiſts of three diſtinct parts, or rather of three diſtinct names. It is thus ſignified, that her character ſhall correſpond to the true meaning of every one of theſe three names.

It is not within the calculation of chances, that when three names of different meanings are given to any church or ſtate above 600 years before that church or ſtate had any exiſtence, yet when it is brought into exiſtence, its real character ſhall exactly agree to the true meaning of every one of theſe names, unleſs theſe names had been a real prediction by the Spirit of God of the character of that church and ſtate. If only one name had been given, there might have been ſome, but a moſt diſtant chance, that it might have correſponded to the character of that ſtate. If then it ſhall appear that the character of Papal Rome correſponds

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correſponds to every one of theſe names, no unprejudiced perſon can doubt that Rome is the city and church ſignified by them.

The firſt of theſe names is *Myſtery*. That under that divine providence which governs the world, ſuch a church as that of Rome ſhould ariſe, become ſo great, continue ſo long, bear the name of Chriſtian, and yet in doctrine, worſhip, diſcipline, and conduct be ſo evidently Antichriſtian, is a great myſtery. To us ſhort ſighted creatures, the ways of divine providence often appear myſterious. Though juſtice and ſound wiſdom are ever the habitation of God's throne, yet clouds and darkneſs often appear to us to be around him. But of all the ways of providence, none is more myſterious than that a church calling herſelf Chriſtian, and acting contrary to that Chriſtianity which is taught in the ſacred ſcriptures by Chriſt and his apoſtles, ſhould have in appearance triumphed over the true church of Chriſt for ſo long a time. This is a myſtery, which moſt probably ſhall not be unveiled to men until that day when this myſtery of iniquity ſhall be overthrown, when, as mentioned in chap. x. 7. of this book, "the myſ-" tery of God ſhall be finiſhed." The ſtate and church of Papal Rome was predicted by Paul in 2 Theſſ. ii. 7. by the name of "the Myſtery of Iniquity." The reader will pleaſe read and conſider that paſſage, as it is contained at full length in

2 Theſſ.

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2 Theſſ. ii. 1,—12. which is one of the moſt ſtriking and characteriſtic prophecies of Papal Rome that is any where to be found.

The ſecond is *Babylon the Great*, that is, that city of which ancient Babylon was a ſtriking type or ſymbol. Ancient Babylon was marked by her pride, ambition, luxury, idolatry, number and grandeur of her images, and her perſecution of the church of God. Are not all theſe alſo the moſt prominent features in the character of Papal Rome? Is ſhe not therefore Babylon the Great?

The third is, *The Mother of Harlots, and Abominations of the Earth*. It is well known, that in ſcripture, in the ſymbolical language, harlots ſignify idolaters, and abominations idolatry. The earth ſignifies the Weſtern Roman empire. Without entering into any diſquiſition about the nature of idolatry and ſuperſtition, it muſt be admitted, that in the Weſtern empire, ſince the year 756, many images have been uſed in the worſhip of God; the Virgin Mary and ſaints departed have been frequently invoked in prayer, if not as the objects of it, which ſome of the prayers ſeem to inſinuate, at leaſt as interceſſors with God; and that the bread in the ordinance of our Lord's Supper hath been firſt deified by the prayer of a prieſt, and then adored. It muſt alſo be admitted, that not one of theſe is enjoined in the ſacred ſcriptures, but that they are all prohibited in them. Without enume-

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rating particulars, have not many modes of religious worſhip been practiſed in the Weſtern empire, which are not inſtituted in the word of God, and which are inconſiſtent with the genius of that ſpiritual, true, and ſimple worſhip of God, which is taught by the goſpel of Jeſus? Do not the inſpired ſcriptures of the New Teſtament ſay, "Thou "ſhalt worſhip the Lord thy God, and him only "ſhalt thou ſerve." "God is a Spirit, and they "that worſhip him muſt worſhip him in ſpirit and "in truth." "For there is one God, and one Me"diator between God and men, the Man Chriſt "Jeſus." "But in vain they do worſhip me, "teaching for doctrines the commandments of "men." Matth. iv. 10. John iv. 24. 1 Tim. ii. 5. Matth. xv. 9. Since it is a fact too public and frequent that ſuch idolaters and ſuch idolatries have long abounded in the Weſtern empire, they muſt have proceeded from ſome ſource. But is it not equally well known, that they have all proceeded from the church of Rome? Is ſhe not, therefore, the mother of harlots and abominations of the earth? Does not every one of theſe three names exactly agree to her character? It is not eaſy to ſay which of them fits Rome beſt, they all fit her ſo well. Muſt not then Papal Rome be the city and church deſigned by this three-fold name?

Verſe

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Verſe 6th.—And I ſaw the woman drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus: and when I ſaw her, I wondered with great admiration.

In this verſe, the woman is repreſented as ſhedding, to the greateſt exceſs, the blood of the ſaints, and of the martyrs or witneſſes of Jeſus. This Rome hath done to the greateſt exceſs in the period of the viſion.

At this part of her conduct, John wondered greatly. To ſee men of any denomination ſhedding the blood of their fellow men, for articles of faith, and modes of worſhip, is ſhocking to humanity: to ſee heathen Rome, who knew not God, nor Jeſus Chriſt whom he had ſent, ſhedding the blood of ſaints, was ſhocking; but not more wonderful than many others of the ſhocking vices of degenerate man. But to ſee a church, who called herſelf Chriſtian; to ſee thoſe, who profeſs themſelves the diſciples of that Jeſus, who ſaid, not to the ſucceſſor of Peter only, but to Peter himſelf, "Put up thy ſword into its place, for he "that killeth with the ſword, ſhall be killed by the "ſword;" of that Jeſus who thus rebuked the blind zeal of his diſciples, when they aſked power from him to call down fire from heaven to deſtroy the Samaritans, becauſe they would not follow

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their maſter, nor become members of their church; "Ye know not what manner of ſpirit ye are of, "for the ſon of man is not come to deſtroy men's "lives, but to ſave them:" to ſee thoſe who call themſelves the ſubjects of that prince of peace, who hath declared to his ſubjects that the weapons of their warfare are not carnal but ſpiritual, and that, "them that are without God will judge;" to ſee theſe deluging the world with the blood of innocent, of holy men, merely becauſe, as Chriſtians, they conſidered themſelves bound in conſcience to keep the word of God, to bear their teſtimony to Jeſus, and to acknowledge no power on earth ſuperior to God, and no ſtandard of faith, worſhip, and obedience, ſuperior to the holy bible, was indeed a ſhocking and a wonderful ſight.

Verſes 7th, 8th.—And the angel ſaid unto me, wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads, and ten horns. The beaſt that thou ſaweſt, was, and is not; and ſhall aſcend out of the bottomleſs pit, and go unto perdition: and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of

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of the world), when they behold the beaſt that was, and is not, and yet is.

The ſeventh verſe informs us, that, in the following part of this chapter, we ſhall find a plain account of the true meaning of the woman and the beaſt, repreſented in the preceeding viſion. That we may be certain that the following explication refers to the woman and the beaſt exhibited in the preceding viſion; the beaſt is expreſsly ſaid to be the one with the ſeven heads, and the ten horns, and the woman to be the one, who ſits on that beaſt; which is the very deſcription given of them in the viſion, verſe 3d.

The beaſt with the ſeven heads and the ten horns, as was formerly ſhewn, is the Roman empire. This empire, in its heathen ſtate, was before the year 99, in which John ſaw this viſion, and Rome the city built upon the ſeven hills was the ſeat of that government. But that beaſt with the names of blaſphemies upon it, that is, the Papal Roman empire, was not in exiſtence at the time of the viſion. It did not riſe into exiſtence until 657 years after that time; therefore, in that point of view John ſays that "the beaſt is not." This beaſt ſhall aſcend out of the bottomleſs pit; that is, that eccleſiaſtic form, which the empire ſhall aſſume under its laſt head, and thoſe erroneous doctrines, modes of worſhip, and rules of diſcipline

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cipline and of life, by which this laſt head of Roman government ſhall be diſtinguiſhed from the imperial form, ſhall all be the contrivance of Satan to ſeduce men from the purity and ſimplicity of the goſpel of Jeſus. In the language of Paul to Timothy, 1 Tim. iv. 1,—3. theſe doctrines are ſaid to proceed from ſeducing ſpirits, and to be doctrines of devils. "Now the ſpirit ſpeaketh expreſsly, that in the latter times ſome ſhall depart from the faith, giving head to *ſeducing ſpirits*, and doctrines *of devils*; ſpeaking lies in hypocriſy, having their conſciences ſeared with an hot iron; forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them who believe and know the truth."

On account of the origin of thoſe erroneous doctrines, by which the biſhop of Rome was prepared for becoming a temporal prince, this beaſt is ſaid to "aſcend out of the bottomleſs pit," or hell; for from thence theſe doctrines are ſaid to aſcend, as was formerly ſhewn in the commentary on the fifth trumpet, chap. ix. 1,—11. In verſes 1ſt, 2d, of that chapter, it is ſaid, "And the fifth angel ſounded, and I ſaw a ſtar fall from heaven to the earth, and to him was given the key of the bottomleſs pit, and he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace." Verſe 11th, "And they

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"they had a king over them, which is the angel "of the bottomless pit, whose name, in the He- "brew tongue, is Abbaddon; but in the Greek "tongue hath his name Apollyon." And also on account of his being raised to the temporal dominion of Rome, by the arts of the devil, as predicted in chap. xiii. 3,—9. and in chap. xiii. 2.

"And shall go into perdition." This seventh shall be the last head of Roman government. Though new heads have always risen up in Rome, after the former ones were destroyed, this beast itself, which, on account of its blasphemies is said to come from hell, shall go into destruction. It is not the head only that shall be wounded, as was the case with the imperial head, as mentioned in chap. xiii. 3; but it is the entire beast, the Roman government itself, that shall go into perdition, and shall never more be ranked among the kingdoms of the world, either under the old Papal head, or under any new head whatever.

All they that dwell upon the earth, that is, all the inhabitants of the Western empire, shall greatly wonder, when Rome shall again become the seat of government under the Popes, after the total dissolution of the empire by the Goths. They shall wonder at this as a great and wonderful event, and they shall wonder after, by paying the most abject and flattering obedience to the Papal government. Like men thunderstruck and astonished,

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niſhed, their obedience ſhall be the moſt complete, but not rational. Their intellectual powers being ſuſpended by their wonder and aſtoniſhment, their faith and obedience ſhall therefore be implicit.

But a certain deſcription of men, who ſhall be dwelling within the boundaries of the Weſtern empire, ſhall neither wonder at nor after the beaſt. They, whoſe names are written in the book of life, who are ſpiritually alive in Chriſt Jeſus; that is, all true Chriſtians; they ſhall not wonder at that event, becauſe it was foretold by thoſe inſpired ſcriptures, which they believe and ſtudy, and therefore was not unexpected by them. They ſhall not wonder after the beaſt: being ſpiritually alive, their intellectual and religious powers are awake, they therefore will give implicit faith and obedience to none. They prove all things and hold faſt that which is good. They can give a reaſon of the faith and of the hope which is in them.

They follow the Lamb, whitherſoever he goeth, and therefore cannot wonder after the beaſt. They truſt in Chriſt as the Saviour of his people, and therefore keep at a diſtance from the beaſt, who is the Apollyon, the Deſtroyer.

This beaſt "was, and is not, and yet is." He was, before John's day, in the imperial, and other preceding heads of Roman government. He is,

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is not in John's day, in his public and visible character, as the Papal and last head of Roman government: Yet, in another sense, he then actually existed. That spiritual pride, ambition, desire of pre-eminence, fondness for abrogated and uninstituted modes of religious worship, implicit attachment to men's persons, and the robbing Christ of his real glory, which are the essential qualities of the Papal constitution, were in the world, and had discovered many symptoms of their existence, in the apostolic age. Hence, in this view, John, the last of the apostles, could say of the beast, "He is." To this purpose, John thus expresses himself, in his first epistle, chap. iv. 3. "And this is that spirit of Antichrist, whereof "you have heard that it should come, and even "now already is it in the world." By the influence of Satan, these essential qualities of Antichrist were nourished and gradually strengthened in the world, even in the apostolic age. In a succeeding period, they were to become more visible; when that person, the constitution of whose government should be made up of them, should be raised to his throne. But before he could be raised to his throne, it must be left vacant by the demise of that king who then possessed it.

His throne, as shall appear in the sequel of this chapter, is in the city of Rome: But that throne was possessed by the emperors in the days of John.

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The imperial government of Rome behoved, therefore, to be diſſolved, before Antichriſt, who exiſted ſecretly in John's day, could be raiſed to the Papal throne of Rome. This is the very thing, which Paul ſaid on this ſubject, in the apoſtolic age, 2 Theſſ. ii. 7, 8. "For the myſtery of "iniquity doth already work, only he who now "letteth (*i. e.* hindereth) will let until he be ta-"ken out of the way, and then ſhall that wicked "be revealed." The reader is deſired to peruſe the whole paſſage from verſe 1ſt, to 12th. In theſe words, the apoſtle Paul perfectly agrees with the apoſtle John in declaring, that the beaſt was in the world in their day; but that he could not be manifeſted publicly on his throne, until the imperial head, which then poſſeſſed it, ſhould be taken out of the way. Let us, in this account of the beaſt, "that he is not and yet is," which at firſt glance appears to the ignorant ſo contradictory, behold and admire the preciſion and accuracy of the inſpired writers, and their exact agreement with one another. "That he is not and yet is," is a deſcription of this beaſt, expreſſive of the moſt accurate knowledge of his real character and ſituation. By this deſcription, John ſo exactly agrees with Paul, and with himſelf in his firſt epiſtle, that he puts it out of the power of infidels to ſay, with effect, that the Pope is not the Antichriſt of whom John ſpeaks in his epiſtle, or that he

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he is not the myſtery of iniquity, the man of ſin, the ſon of perdition, the wicked of whom Paul ſpeaks. Had John ſaid of the beaſt that he was, and is not, but not alſo ſaid, "that he is," infidels might have ſaid, as Paul and John were nearly cotemporary writers, and as the epiſtles of John were written by the ſame perſon who wrote this book, the Antichriſt which was in John's day, and the myſtery of iniquity, which was in Paul's day, could not be the beaſt of whom John wrote in the revelation, becauſe he ſaid of him "that he is not;" but adding, "and yet he is," he fully obviates that objection. By this mode of expreſſion he leads men to attend to the diſtinction between the exiſtence and the public appearance of a perſon; between the ſtate of an heir apparent to a crown, and the actual coronation of that perſon, when he aſcends the throne that had been left vacant for him by the demiſe of his predeceſſor.

Verſes 9th, 10th, 11th.—And here is the mind, which hath wiſdom. The ſeven heads are ſeven mountains, on which the woman ſitteth, and there are ſeven kings. Five are fallen, and one is, and the other is not yet come; and when he cometh he muſt continue a ſhort ſpace. And the beaſt that was

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and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.

" Here is the mind that hath wiſdom." By this expreſſion, as was formerly ſhewn in the commentary on chap. xiii. 18, intimation is given to us, that what follows to the end of this chapter is a key to the preceding viſion of the woman and the beaſt; and therefore, that all the explanatory parts of it are to be taken in a literal and ordinary, not in a ſymbolical or prophetic ſenſe. I have ſaid explanatory parts, becauſe, as will be evident to every reader, the following verſes conſiſt of two parts; firſt a ſhort repetition of the different parts of the viſion of the woman and of the beaſt deſcribed in verſes 3, 4, 5, 6. of this chapter, in which firſt part the language muſt neceſſarily be ſymbolical; and ſecond, the particular explication of that viſion, in which the whole language is literal and plain.

The ſeven heads of the beaſt are the firſt part of the viſion which the angel explained unto John. The explication of this part is perfectly clear in the original, but is conſiderably darkened by our tranſlation. It is thus expreſſed in the original, Αἱ ἑπτα κεφαλαι ὀρη ἑσιν ἑπτα, ὁπου ἡ γυνη καθηται ἐπ' αὐτων, ϗ βασιλεις ἑπτα ἑσιν. The literal tranſlation of which is, " the ſeven heads are ſeven mountains, in the place where the woman ſits upon " them,

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"them, and they are seven kings." By ending the sentence, as in our translation, at the word sitteth, and by beginning the next one thus, "and "there are seven kings," the seven kings are separated from their antecedent, and the verb *are* from its nominative; so that it appears, as if the words "and there are seven kings" had no connection with the seven heads in the preceding verse. Whereas, it is clear from the original, that the seven heads are the antecedent both to the seven mountains and to the seven kings, and the nominative to both the verbs which precede the mountains and the kings.

Hence, nothing can be more evident than this explication. The seven heads are the symbol of, and they signify seven mountains, in that particular place on which the city is built, which is represented by the woman; and they signify also seven kings, or distinct forms of civil government, every one of which hath that city for its seat. It is universally known, that the city of Rome is built upon seven mountains. The following are their names, viz. Mons Palatinus, Cœlius, Capitolinus, Aventinus, Quirinalis, Viminalis, and Esquilinus. By this very uncommon situation, Rome was so perfectly distinguished from every other city in the world, that both the Greek and Latin writers call her the city on the seven hills, Επταλοφος, and Urbs Septicollis; by which name, every reader understood

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ſtood as perfectly that Rome was meant, as if they had read the word Rome itſelf.

Ovid, *Triſt. l.* i. *eleg.* 4. thus deſcribes the ſituation of the city of Rome: "Quæ de ſeptem "totum circumſpicit orbem montibus, imperii Ro- "ma Deumque locus." That is, "Rome the ſeat "of the gods and of empire, which ſurveys the "whole world from her ſeven mountains." That it is the city of Rome, literally and locally, which is meant, is evident not only from the deſcription of its ſituation, by the ſeven mountains, but alſo from the very uncommon mode of expreſſion in the original language, which I have literally tranſlated "in the place where the woman ſits upon them;" by which expreſſion, the locality of the city is fixed in as plain and ſtrong terms as language can afford.

As Rome is in fact built upon ſeven hills, ſo when we count the forms of government which have had their ſeat in that city, from the day in which Romulus founded the Roman empire to the preſent day, we ſhall find them alſo exactly ſeven. A very eminent Roman hiſtorian tells us, that in his day there had been five diſtinct forms of government in Rome; and it is univerſally known, that there have been juſt two more ſince his time. Tacitus, *Annal.* l. i. c 1. ſays, "Rome was "firſt governed by Kings, then by Conſuls, by "Dictators, by Decemvirs, by Military Tribunes "with

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"with conſular authority." Since that time, there have been Emperors; and there are now Popes.

In verſes 10th, 11th, the angel enters into a very particular narrative relative to theſe kings or forms of government; a narrative, which to thoſe who are ignorant of the true meaning of the ſeven heads, and of the real hiſtory of Rome, will appear unintelligible and ſelf-contradictory. For of the beaſt he ſays, he is the eighth, and yet is one of the ſeven. Such perſons will ſay, that it is ſelf-contradictory: how can the identical ſame beaſt be both the eighth and one of the ſeven? Form not ſo raſh a judgement: Attend with candour to what follows; and I truſt you ſhall perceive this unintelligible and contradictory part the moſt intelligible, exact, and complete key to this part of the viſion that can be formed.

Of theſe kings, five are fallen. Before John's day the five ſucceſſive forms of government in Rome, by Kings, Conſuls, Dictators, Decemvirs, and Military Tribunes with conſular authority, were all paſſed away. "And one is." Though theſe five forms of government were all paſt, Rome was not in John's day in a ſtate of anarchy, nor was the empire then diſſolved; the imperial, the ſixth form of government in Rome, was then in exiſtence. Domitian one of theſe emperors, in a perſecution raiſed againſt Chriſtians, baniſhed John to the iſland of Patmos, in the

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the year of Chriſt 95, when and where he wrote theſe words. It is univerſally known, that the imperial government was then in exiſtence. "And the o-" ther is not yet come, and when he cometh he " muſt continue a ſhort ſpace." After the imperial government ſhould be diſſolved, another, or as the word in the original imports, one of a different kind from any of the ſeven forms of government ſhould come, and continue for a ſhort ſpace of time, before the beaſt exhibited in the viſion ſhould ariſe.

The imperial government continued for 377 years after John wrote this book. At laſt, imperial Rome, the proud miſtreſs of the world, cruſhed by her own greatneſs, weakened by her own luxury, and impoveriſhed by her immenſe riches, fell an eaſy prey to the Goths and other northern barbarous nations. Momillus, who was alſo called Auguſtulus, the laſt of the emperors, overcome by Odoacer king of the Heruli, abdicated the empire, A. D. 476. At that time, the empire was diſſolved; and in that fatal year Rome ceaſed to be what ſhe had always been ſince the days of Romulus, a ſeat of government. Odoacer did not reſide at Rome, nor take the title of Rome, or any other title borrowed from the city of Rome. He was ſtiled king of Italy. When Theodoric, the firſt Gothic king of Italy, conquered Odoacer, A. D. 494, he made Ravenna the ſeat of the Gothic kingdom

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kingdom of Italy. The whole weſtern empire was parcelled out into diſtinct and independent kingdoms, among the different barbarous nations who had overrun and diſſolved it. The city of Rome was not the ſeat of any government, for any part of the time that Italy was in the hands of the Goths, and other northern nations.

After a conſiderable time, Juſtinian, the emperor of the Eaſtern empire, ſent his armies into Italy, under the command of the great generals Beliſarius and Narſes. They broke the power of the Gothic kingdom, and recovered the greateſt part of Italy to the obedience of the emperors of Conſtantinople. The Greek emperors adminiſtered the government of Italy by lieutenants, under the title of Dukes of Italy. Narſes was made the firſt Duke of Italy, A. D. 553.

Of this government of Italy Sigonius thus writes, *De Regno Italiæ*, p. 3. "Exactis autem "Gothis, expulſor ipſe victorque Narſes a Juſtini- "ano imperatore ſummæ rerum præpoſitus, titulo "Ducis Italici ſumpto; Italiam per hos provin- "ciarum præfectos, pro ſuo arbitrio, adminiſtra- "vit." That is, "But the Goths being driven "out of Italy, the victorious Narſes himſelf, who "had driven them out, was intruſted with the "chief adminiſtration of affairs by the emperor "Juſtinian, under the title of Duke of Italy; and "he adminiſtered the affairs of Italy by theſe lieu-

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" tenants of provinces, according to his own plea-
" ſure."

About the year 568, the Lombards invaded, and made themſelves maſters of almoſt all Italy, except Rome and Ravenna. At this time, though Rome belonged to the Eaſtern emperor, yet that city was not the ſeat of government; the governor reſided at Ravenna, under the title of the Exarch of Ravenna; and Rome was only a ſmall dukedom under the Exarchate. This Exarch of Ravenna was the other, or one of a different kind, who ſhould come, and who actually came after the empire was diſſolved.

But he was to continue only for a ſhort ſpace. This prediction was alſo verified. For Longinus was made the firſt Exarch, A. D. 568, and Eutichius was the laſt, when Aiſtulphus king of the Lombards took Ravenna, A. D. 752. *Sigon. de Regno Italiæ*, pages 8, and 374. So that he continued only 185 years, which is a ſhort ſpace, when compared with the 382 years which the emperors were to continue after the viſion, or the 1243 years the Papal head of government was to continue.

From the year 752 to the year 756, the time was ſpent by negotiations between Aiſtulphus and Pope Stephen II. and by wars and negotiations between Aiſtulphus and Pepin king of France; until, in the year 756, Pepin veſted Pope Stephen II.

with

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with the temporal dominion of Rome, which he and his ſucceſſors have kept ever ſince, *Sigon. de Regno Italiæ*, p. 75,—80.

"And the beaſt that was and is not, even he is "the eighth, and is of the ſeven." The beaſt in the viſion was to ſucceed the Exarch of Ravenna, and on that account, may be called the eighth form of government in Rome, when the Exarch is counted as one of them. But, according to the ſymbol of the ſeven heads, as explained by the angel to ſignify ſeven mountains and ſeven kings in union, the Exarch is not to be counted; becauſe the ſeat of his government was Ravenna; and not Rome, the city built upon ſeven mountains None are to be counted among the kings, ſignified by the ſeven heads, except thoſe who had for the ſeat of their government the city on the ſeven hills; and hence, when you take into the count the Exarch, that one of a different kind from the reſt, the beaſt in the viſion will be the eighth; but when you count only thoſe who have all agreed in this leading feature, that they had their ſeat of government in the city of Rome, then the beaſt is one of the ſeven. As ſix of the ſeven were paſt before the Exarch, and as the beaſt in the viſion hath ariſen immediately after the Exarch, he muſt be the ſeventh. Is not the Papal the only form of government which hath had the city of Rome for its ſeat ſince the diſſolution of the empire under

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Momillus? Was not the imperial, which ended in Momillus, the ſixth form of government which had its ſeat in the city of Rome? After the diſſolution of the empire, and the unſettled ſtate of Italy under the northern barbarians, none of whom had Rome for the ſeat of their government, did not the Exarch of Ravenna govern it for a ſhort time as a ſmall dukedom under him, while he had his ſeat of government in Ravenna? And did not Pepin king of France raiſe Pope Stephen II. to the temporal dominion of Rome, with the city of Rome for his ſeat of government, A. D. 756? Is not therefore the Papal government of Rome the beaſt with the ſeven heads? Hath that government, with that ſeat of it, continued for 1034 years? Is not this a ſtrong preſumption that it ſhall continue for the remaining 209 years of the 1243, for which this book ſays he ſhould continue.

"And goeth into perdition." He is the laſt head of Roman government, for the beaſt had only ſeven heads: When the ſeventh head, therefore, receives a deadly wound, the beaſt itſelf muſt die. The Papal and the Roman government ſhall both end together in the year 1999.

This key, "he is the eighth and is of the ſeven," ſo exactly fits all the uncommon wards of that lock which is to be opened by it, that when deliberately examined, it appears to exceed all created ſkill. Had John ſaid the beaſt was the ſeventh, the votaries

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taries of Rome would have ſaid, It is not the Papal government which is intended, becauſe the Exarch was the ſeventh, and therefore the Papal is the eighth: or had he ſaid he is the eighth, they would have ſaid the Exarch was but a depute himſelf, under the Grecian emperors, and therefore could not be counted a form of government, ſo that the Papal is the ſeventh, and therefore, cannot be the beaſt to whom John refers. But, ſays John, in this key, to prevent all ſuch quibbling, count the Exarchate a form of Roman government or not, as you pleaſe, and you ſhall find that this key opens the beaſt with the ſeven heads, ſo as to diſcover the Papal form of Roman government, and no other one. For, if you count the Exarch one, then remember I have ſaid the beaſt is the eighth; but if you do not count the Exarch one of the ſeven, but one of a different kind, as I do, then remember that I have told you that the beaſt is of the ſeven. Count therefore, as you pleaſe, you ſhall not derange this mark of the beaſt which I have fixed upon the Papal government.

Verſe 12th.—And the ten horns which thou ſaweſt are ten kings, which have received no kingdom as yet, but receive power as kings, one hour with the beaſt.

The

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The ten horns are ten kings, that is, ten distinct independent rulers of kingdoms. None of them had received his kingdom in the days of John, but they were all to rise into existence as independent kingdoms, at the same time with Papal Rome.

"One hour with the beast." Some commentators think that this phrase should have been translated at the same hour, or same time, with the beast. To this interpretation I could have had no objection, if μιαν ὡραν had been in the ablative and not in the accusative case. But, whether we translate it at the same time, or for one hour, that is, for a short time with the beast, it will equally correspond to the fact. For ten kingdoms rose out of the western Roman empire, a very short time before the Papal became a temporal kingdom; and the complete number ten continued only for a very short time after the Papal government arose. The greatest part of one of them was destroyed in the very erection of the Papal kingdom: A great part of the kingdom of Ravenna was contained in the grant which Pepin made to Pope Stephen II. by which he and his successors became temporal princes. Other two of these kingdoms, which had their seats also in Italy, were soon swallowed up by the Papal kingdom, so that the ten kingdoms continued entire with the beast only for a very short time.

The

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The prophet Daniel gives a very minute account of these ten horns. With John he tells us, that they are ten kings who were afterwards to arise; but he tells us farther, that the Papal power was very soon to pluck up just three of them, and consequently, that all the ten were to exist only a short time with him. Dan. vii. 8. "I considered "the horns, and behold there came up among "them another little horn, before whom there "were *three* of the first horns plucked up by the "roots; and behold, in this horn were eyes, like "the eyes of a man, and a mouth speaking great "things." Verse 24th. "And the ten horns out "of this kingdom are ten kings that shall arise: "and another shall rise after them, and he shall "be diverse from the first, and he shall subdue "three kings." And then in verse 25th, he describes the Papal government most exactly.

Let us now see if it appears from history, that ten kings rose out of the Western empire, at the time the Pope became a temporal prince, and if he soon swallowed up three of these.

The ten following kingdoms rose out of the Western empire, just before the Pope became a temporal prince; the Franks and Burgundians in Gaul; the Goths and Visigoths in Spain; the English and Scottish in Britain; the Lombards, the Normans, and the kingdom of Ravenna in Italy; and the Saracens in Africa. For these, consult

Sigonius

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Sigonius de Occidentali imperio, p, 358. alſo *Ibid. de Regno Italiæ*. p. 2,—75. and *Moſheim*, Vol. i, p. 343. That a conſiderable part of Ravenna was gifted by Pepin to the Pope when he was firſt created a temporal prince, Sigonius tells us, *De Regno Italiæ*, p. 79, 80. All Italy ſoon became ſubject to the Roman pontiff, and hath long continued ſubject to him. But, in Italy there were exactly three of theſe ten kingdoms, viz, Ravenna, and the kingdoms of the Lombards and Normans in Italy. Since that time, though the boundaries of theſe kingdoms, their number and names, have varied, the Weſtern empire hath been ſtill divided into many diſtinct and independent kingdoms.

Verſe 13th.—Theſe have one mind, and ſhall give their power and ſtrength to the beaſt.

However much theſe kingdoms ſhould differ in other things, they were to be unanimous in giving their ſtrength and authority to the beaſt. Accordingly, in fact, they all became Roman Catholic; they were all obedient to the nod of the Pope; and with the greateſt alacrity, they devoted to his ſervice and ſupport their whole ſtrength and authority. Whenever he pleaſed, he called forth their whole ſtrength, to execute his projects, and

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and carry on his wars, however foolish and unjust. In the time of the croisades, he called forth their kings, and all their forces and treasures, to fight against the Turks, until, by that mad project, he had almost beggared and depopulated Europe.

Verse 14th.—These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

These kings, like the Pope himself, shall fight against Christ the Lamb of God, and persecute Christians his followers. This, it is well known, they did. For this wicked purpose, they frequently gave their strength and authority to Papal Rome.

In this war they shall be unsuccessful: not one of them shall be able to banish true Christians entirely out of their dominions. The Lamb shall overcome every one of them. Some of them he shall subdue by his grace, and conquer by the sword of the Spirit, the word of God. They shall abandon Popery, and support the kingdom of God in the world. And the few who shall continue attached to Papal Rome to the last, he shall crush with his rod of iron, as predicted of him in Psalm ii. 9,—12.

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" Thou ſhalt break them with a rod of iron; thou " ſhalt daſh them in pieces like a potter's veſſel. " Be wiſe now, therefore, O ye kings: be inſtruct- " ed, ye judges of the earth. Serve the Lord with " fear, and rejoice with trembling. Kiſs the Son, " leſt he be angry, and ye periſh from the way, " when his wrath is kindled but a little: Bleſſed " are all they who put their truſt in him." The reader is deſired to peruſe with attention the whole of that pſalm, which is a moſt pointed prophecy of the perſecution of the church of Chriſt by the kingdoms of this world, and of that ſovereign contempt with which God looks down upon weak mortals attempting to overthrow the kingdom of the Almighty.

The angel aſſigns two reaſons why Chriſt ſhall overcome theſe kingdoms, and why his kingdom and church ſhall at laſt be victorious in this world, when they and Papal Rome ſhall be cruſhed as a potter's ſherd. And they are the real reaſons of his ſucceſs.

The firſt is, that " he is Lord of lords, and King " of kings." He is the omnipotent God. His providence and grace ſhall be a ſufficient defence and ſupport to his people. His throne is the heavens, his footſtool is the earth, and his kingdom ruleth over all. He raiſes up one king, and puts down another. He ſo overrules the events of this world, that theſe kingdoms cannot hurt his church ſooner

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ſooner nor farther than they are permitted by the Lord of lords and King of kings. He who ſays to the raging ſea, Thus far ſhalt thou come, and here ſhall thy proud waves be ſtayed, with equal effect, and as little perceived by them, ſtills the tumults of the people, makes the wrath of man to praiſe him, and reſtrains the remainder of his wrath. The kingdom of truth, righteouſneſs, peace, and joy, ſhall come, in ſpite of all oppoſition, from whatever quarter; becauſe it is the kingdom of God, and his is the power which ſupports it.

The ſecond is, that they that are with him, are called, and choſen, and faithful. Becauſe theſe three qualities unite in their character, true Chriſtians cannot be conquered. They may be killed by their enemies; but they will conquer even in dying. He that ſhall loſe his life for my ſake, ſaith Chriſt, ſhall ſave it. Perſecutions may ſhake and overcome thoſe perſons who have no fixed rule of faith, worſhip, and obedience, thoſe who have not felt the power of divine grace upon their ſouls, or thoſe who are hypocritical in their profeſſion. But, different is the character of thoſe perſons, who, with invincible fortitude and courage, follow the Lamb through good report and through bad report. They are called; they have heard the call of God, by his providence, and by his word; and have been obedient to the heavenly call. In

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the ſacred ſcriptures, they have a fixed and uniform ſtandard of faith, of worſhip, and of obedience. They are choſen. "They are choſ-
"en veſſels to bear the name of God, before the
"Gentiles, and kings, and the children of Iſrael.
"They are a choſen generation, a royal prieſt-
"hood, an holy nation, a peculiar people, that
"they ſhould ſhew forth the praiſes of him who
"hath called them out of darkneſs into his mar-
"vellous light." "They are thoſe whom God
"hath from the beginning choſen to ſalvation,
"through ſanctification of the Spirit and belief of
"the truth." They are ſuch as God himſelf hath choſen, and therefore they cannot diſappoint the choice of him who cannot be deceived. And they are faithful. They are ſtrictly faithful to their profeſſion and obligations as Chriſtians. No worldly advantages or loſſes can ſhake their fidelity. Such men cannot be conquered, becauſe no motive to apoſtacy can be propoſed to their mind ſo ſtrong as their ſenſe of duty; and no power can be brought againſt them equal to that omnipotent power which ſupports them. He that is with them is greater than all that are againſt them. Their faithfulneſs not only renders them invincible, but hath alſo often proved the means of ſubduing their enemies. Their perſecutors often admired and imitated the honeſty, the courage, and the faith of thoſe upright men, who cheerfully parted with property,

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property, character, liberty, and life itſelf, rather than prove unfaithful to their Chriſtian profeſſion. They are faithful unto the death.

Verſe 15th.—And he ſaith unto me, The waters which thou ſaweſt where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.

In the ſymbolical language, the earth ſignifies the Roman empire, and waters ſignify a great collection of men in a fluctuating and unſettled ſtate, as was formerly ſhewn. Hence, in the ſtricteſt agreement with that meaning of the term, the angel ſaith here, "that the waters in which the "woman ſitteth are peoples, and multitudes, and "nations, and tongues." That is, the city and church of Rome ſits ſupreme over thoſe nations and kingdoms into which the Weſtern empire was divided. Theſe are called multitudes, as well on account of the great number of theſe European kingdoms, as on account of the populouſneſs of many of them; peoples and nations, on account of their different forms of civil government, ſome of them more free, and others of them more deſpotic; and tongues, on account of the great variety of languages which are ſpoken in theſe different kingdoms. Like waters made up of many drops, the

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the collective body over whom Rome preſides, is made up of many diſtinct kingdoms. Like waters fluctuating and unſettled, theſe different kingdoms are frequently at war with one another; and frequently change their boundaries, either by looſing ſome of the territories of their own, or acquiring ſome of thoſe of their neighbouring kingdoms. Unſtable and fluctuating, as they were among themſelves, Papal Rome for a long time ſat ſupreme over them, both in temporal and ſpiritual affairs. Several of theſe kingdoms have indeed at the Reformation, and ſince that period, thrown off this haughty miſtreſs. But this alſo was foretold in the following verſe.

Verſe 16th.—And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and ſhall burn her with fire.

Though the ten kings were to give their ſtrength and authority to Papal Rome for a conſiderable time, yet they are not to ſupport her always. Theſe kingdoms ſhall change their minds and conduct, and ſhall exert themſelves with ſucceſs in totally deſtroying her in a moſt violent manner. At the Reformation, ſeveral of theſe kingdoms turned againſt

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againſt Papal Rome, and wounded her deeply. Ever ſince that time, thoſe who have remained in communion with her have greatly checked her power over them in eccleſiaſtical concerns; and have almoſt totally deſtroyed it in civil matters. In the courſe of providence, they will gradually go on more and more curtailing her power and abandoning her altogether, ſo that before the end of the year 1999 there will be very few Roman Catholic kingdoms in the world. The progreſs of commerce, learning, and liberty, will, under the guidance and bleſſing of divine providence and grace, teach men the moſt valuable of all liberty, liberty of conſcience, and will raiſe man to the true dignity of his nature, the worſhip, obedience, and enjoyment of God in that way which God himſelf hath preſcribed. In the year 1999, ſeveral of theſe kingdoms ſhall be engaged againſt Papal Rome in the war in which ſhe ſhall be finally overthrown, along with the other parties mentioned under the ſixth vial.

Verſe 17th.—For God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled.

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This verſe aſſigns the reaſon why theſe kingdoms ſhall ſupport Papal Rome for a conſiderable time, and ſhall afterwards exert themſelves with ſucceſs to deſtroy her. The pointed and precife meaning of this verſe is in a great degree loſt by our tranſlation. The original is as follows. Ο γαρ Θεος εδωκεν εις τας καρδιας αυτων ποιησαι την γνωμην αυτυ, ϗ ποιησαι μιαν γνωμην, ϗ δυναι την βασιλειαν αυτων τω θηριω, αχρι τελεσθη τα ρηματα τυ Θευ: which is thus exactly tranſlated, "For God hath put it into their hearts to exe-"cute his own ſentence, to execute one ſentence, "even to give their kingdom unto the beaſt, until "the words of God ſhall be fulfilled." The plain meaning of this moſt pointed reaſon for their conduct is, that that God who governs the world; in whoſe hand the king's heart is; and who turns it as the rivers of water whitherſoever he will, without any reſtraint upon his moral powers, hath ſo diſpoſed things in the courſe of his providence, that theſe kings ſhall even with a willing mind act as the executioners of the ſentence of God againſt Papal Rome, even of this one ſentence, that they ſhall give the power of their kingdoms to Papal Rome, until the words of God ſhall be fulfilled; but no longer.

The words of God ſignify not one, but ſeveral predictions of God concerning Papal Rome. Some of theſe predictions referred to, and were fulfilled at the Reformation. There were to be wars

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wars and a revolution then, as in chap. xi. 13. Some of theſe kings were then neceſſary to execute that part of the ſentence againſt Rome; for that word of prediction was then fulfilled. Others of theſe predictions, ſuch as the ſixth and ſeventh vials, chap. xvi. 12,—21. foretel wars, a revolution, and the total overthrow of Papal Rome. Some of theſe kings ſhall be neceſſary to aſſiſt in executing this part of the ſentence, and they ſhall as certainly ſtep forward as executioners of it as ſome of their number did at the Reformation.

Let us here admire, adore, and confide in the ſuperintendency of divine providence over the world. In the view given of divine providence in this verſe, and verified in the hiſtory of the European kingdoms, we behold individuals and kingdoms, with the moſt minute exactneſs, executing the ſentences which God had long before pronounced and publiſhed by the mouth of his prophets. We may behold them ſtrictly executing the ſentence of God, without knowing or intending it; acting freely from the natural impreſſions of ſurrounding circumſtances, and yet not deviating a ſingle iota from the ſentence of God in the execution of it. This is that divine ſuperintendency which governs the world properly, in ſpite of devils and wicked men; which is never at a loſs for the fitteſt executioners of its ſentences, whether they be good or bad men, individuals or

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collective bodies; without taking away the moral liberty of men, or deſtroying the virtue of the good, or the vice of the bad. To the men of Iſrael who crucified Jeſus, Peter ſays, Acts ii. 23. "Him being delivered by the *determinate counſel* "and foreknowledge of God, ye have taken, and "by *wicked hands* have crucified and ſlain."

Let us admire and adore that divine wiſdom, which not in mere ſpeculation, but in fact, reconciles the foreknowledge and predetermination of God with the moral agency of men in the adminiſtration of divine providence. Let no man fear, that the excellency of his good conduct will be diminiſhed, becauſe he is only executing the purpoſes of God; for the higheſt excellency of an intelligent and accountable creature is to conform to the unerring will of his Creator. Let no wicked man imagine, that his conduct in any particular inſtance hath not been criminal, becauſe he hath acted as an executioner of the ſentences of God. No wicked man ever did a wicked action from the intention of executing the will of God; no wicked man ever did a ſinful action but from an evil intention, in forming which he acted freely; no wicked man, therefore, can plead, as an apology for a bad action, what was not in his intention at the time of acting. Thoſe perſons who apprehended and crucified Chriſt executed a ſentence of God, in crucifying him who was delivered by the determinate counſel

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counsel and foreknowledge of God; but they did it not from the intention of executing the will of God; they did it not as mere machines from external constraint; but they did it voluntarily from a wicked intention, and therefore they did it with *wicked* hands.

Let wise and good men, in an honest endeavour, by the blessing of God, to do their duty, repose themselves and all their concerns, public and private, with a calm and firm trust in divine providence. Let them never despair of the church of Christ, nor of the success of truth, righteousness, peace, and joy in the world. The wisest, the best, and the most powerful of beings governs and judges the world. His sentences are always the very best, and he is never at a loss for proper executioners of them. The kingdoms of Europe supported Papal Rome until it was raised to the greatest height, and the same kingdoms have for a long time past been pulling her down; and whenever the secret but effectual command of God shall be given, they shall assist in totally overthrowing her. We cannot always see the wisdom of the divine administration, not because it is unwise at any time, but because it is often too high for our limited faculties to perceive it clearly. But we may always rest in this as a never failing maxim in the divine administration, that all God's works are done in wisdom, and that the Judge of all the earth ever does that

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which is right. "The Lord reigneth, let the "earth rejoice, let the multitude of the iſles be "glad thereof; clouds and darkneſs are round a- "bout him, righteouſneſs and judgement are the "habitation of his throne."

Verſe 18*th*.—And the woman which thou ſaweſt, is that great city which reigneth over the kings of the earth.

This verſe finiſhes the key or explication which the angel gave to John. And indeed this is one ſo ſingular and ſtriking, that he who will not be convinced by it that the woman is the city of Rome under the Papal government, it is probable will not be convinced by any other evidence. The woman ſignifies not a great city in general, but in particular that great city which reigneth over the kings of the earth. There is one city, and only one in the whole world, and for a determinate pe- riod of her hiſtory, to whom this deſcription exact- ly agrees.

Rome is a great city, and, in point of dominion, the greateſt city that ever was in the world: but as there are other great cities in the world, the ap- pellation, a great city, would not have authoriſed us to fix upon Rome. But this great city reign- eth over the kings of the earth; that is, thoſe kings or

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of kingdoms which roſe up in the weſtern Roman empire. When John wrote this verſe, there was not a city in the whole world that reigned over independent kingdoms, nor ſince his day hath any city appeared which correſponds to this deſcription, except the city of Rome. The juriſdiction of all the governments in the world is confined within their own kingdom, excepting that of Papal Rome. It is ſo inconſiſtent with the nature of civil government, that the juriſdiction of one kingdom ſhould extend over another independent kingdom, that no ſuch thing was ever known in the world in fact till about 600 years after John wrote this verſe; and I am perſuaded the idea, ſo unlike every thing which men had ſeen or heard, could not have entered into the mind of any man, but by divine inſpiration. A city to reign with abſolute ſway over many independent kingdoms, and they ſtill to continue independent kingdoms, is an idea which in the days of John could have been derived only from inſpiration; an idea which hath ſince that time been verified only in the hiſtory of Papal Rome. After the diſſolution of the Weſtern empire by the northern nations, and a ſhort time before the Papal government was erected in Rome, the Weſtern empire was parcelled out into many diſtinct kingdoms, governed by laws and conſtitutions of their own, quite independent of one another, and of any foreign power. The number,

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ber, extent, ſituation, and even conſtitutions of theſe kingdoms changed; but ſtill many diſtinct and independent kingdoms continued within the limits of the antient Weſtern empire. But, it is univerſally known that, till the Reformation in the 16th century, Papal Rome reigned over all theſe kingdoms with an abſolute ſway, both in civil and religious affairs. There was nothing in the conſtitution or laws of thoſe kingdoms which deſtroyed or limited their independence, or which veſted Rome with a ſupremacy over them. Papal Rome aſſumed the ſelf-created power, and wreathed the chains of ſlavery, forged by the hands of ſuperſtition in the dark ages, about the necks of independent kingdoms; and there never was another city or kingdom which reigned over independent kingdoms; Rome, therefore, muſt be that great city repreſented by the woman in the viſion. But this deſcription agrees to Rome only in one particular period of her hiſtory. She could reign over the kings of the earth only when the empire was parcelled out among independent kings, but this was only during the time of Papal Rome, as all hiſtory declares. Heathen Rome, indeed, conquered many countries and reigned over them, but ſhe did not reign over any of them as an independent kingdom. She reduced them to the ſtate of conquered provinces, depoſed their own kings, and ſent them laws and governors of her

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her own. She reigned over many conquered provinces; but it could not be ſaid of her that ſhe reigned over the kings of the earth.

The whole ſtrain of this book fixes the period of the reign of Rome over the kings of the earth to the time of Papal Rome. In this chapter, verſe 3d, the ſcene of this viſion in which the woman and the beaſt appear, is the *wilderneſs* ſtate of the church: but the wilderneſs ſtate of the church, as was formerly ſhewn, is cotemporary and commenſurate with that of Papal Rome. In ſaid viſion, the woman rides upon the beaſt; but, as was formerly ſhewn, the beaſt is the Papal hierarchy, and aroſe at the time of the ten kings, in the year 756. The woman therefore, muſt be Papal Rome, becauſe the beaſt could not carry her before it had exiſtence. In chap. xiii. 1. this beaſt is ſaid to have ten crowns upon his ten horns, and no crowns upon his heads, but upon them the names of blaſphemy. But, in chap. xii. 13. the dragon is ſaid to have ſeven heads with crowns upon them; and ten horns, but not a word about crowns upon them. The latter of theſe beaſts, as was formerly ſhewn, ſignifies Heathen Rome when Rome itſelf wore the crown, but none of the horns were crowned heads; and the former ſignifies Papal Rome when all the ten horns were crowned heads, and Rome itſelf had no crown, but, in place of it the blaſphemous titles of *His Holineſs*, and *The Vicar of Chriſt*.

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Let us here pauſe a little, and review the many important and ſtriking events which are predicted in the laſt ten verſes of this chapter, and the wonderful manner in which they have all in fact happened and conſpired to afford the moſt inconteſtable evidence, that the beaſt with the ſeven heads and ten horns, and the names of blaſphemies upon his heads, is the Papal hierarchy; and that the woman who ſits on that beaſt, is the city of Rome during its Papal ſtate.

1ſt, There hath been ſeven diſtinct forms of civil government in Rome; and the city of Rome hath been the ſeat of every one of them.

2d, The Papal is the ſeventh of theſe forms.

3d, Between the imperial and Papal forms of government, Rome was ruled by the Exarch of Ravenna for near 200 years, who had his ſeat of government in Ravenna, and not in the city of Rome.

4th, A very ſhort time before the riſe of the Papal government, ten independent kingdoms ſprang up in the Weſtern empire.

5th, However much theſe kingdoms differed among themſelves in other things, they all united in ſupporting the Papal power.

6th, Theſe kingdoms long perſecuted, but could not deſtroy the true church of Chriſt; and many of them have ſince embraced and ſupported that religion which they had long perſecuted.

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7th, Many of these kingdoms have, long ago, turned their whole force against Papal Rome; and the greatest part of the remainder of them are gradually checking her power over them, both in civil and religious affairs.

8th, From a short time after the erection of the Papal government until the Reformation, the city of Rome actually reigned over all the independent kingdoms, which arose within the antient boundaries of the Western empire.

All these eight events, great, striking, and some of them most uncommon, and, before they happened, in themselves highly improbable, were predicted in these verses, by John, above six hundred years before the rise of the Papal government. They were all previously fixed upon as marks, by which it should be known that the beast signified Papal Rome; and they all happened in the most strict correspondence to the predictions. Is it therefore possible to conceive a more full, pointed, and conclusive proof from prophecy, than that which these events and the predictions of them afford, that the beast is Papal Rome? Such a government as that of Papal Rome hath in fact existed, and hath made a very great uncommon, and distinguished figure in the world, since the year 756. Rome claims to be the only true church of Christ in the world, and her worship to be the only right worship of Christians. In this en-

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lightened age of the world, there are few men, who ſeriouſly believe that the worſhipping of images, the invocation of ſaints, pilgrimages, penances, and the like, are the worſhip of that God, who is only worſhipped when worſhipped in ſpirit and in truth; or the ordinances, inſtituted by Chriſt, in that goſpel recorded in the inſpired ſcriptures of the New Teſtament. Was it not, then, very reaſonable to expect that, in a chain of prophecies relative to great and important events, from the days of the apoſtles to the end of the world, a kingdom and church, ſo great, ſo laſting, and ſo extraordinary, ſhould be particularly noticed? What event hath happened in the world, ſince the date of this book, ſo great in itſelf, and in which both the civil and religious intereſts of mankind have been ſo deeply intereſted, as the riſe, progreſs, height, and decline of Papal Rome? When leſſer events were made the ſubject of prophecy, is it not unreaſonable to ſuppoſe, that this great and intereſting one ſhould paſs unnoticed? If it is predicted at all, can it be ſuppoſed that ſuch a ſyſtem of error, ſuperſtition, perſecution, pride, and tyranny, would have been mentioned with approbation by the ſpirit of God? Can any intelligent and unprejudiſed perſon allow himſelf to imagine, that the ſpirit of God would foretell the church of Rome as the true church of Chriſt, or the Papal hierarchy as the kingdom of God?

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Or can he ſuppoſe, that the ſpirit of God would give any other character of that myſtery of iniquity, than that which is given of Papal Rome in this book, under the hieroglyphic of the beaſt with the ſeven heads and the ten horns; of the woman who ſitteth upon that beaſt; and of Babylon the great, the great mother of idolatry and ſuperſtition in the earth?

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VISION XI.

CHAP. XVIII.

Verſes 1ſt, 2d, 3d. AND after theſe things I ſaw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

This chapter, in point of order and of time, is connected with the end of the 16th chapter. In the end of that chapter, we were informed, that Papal

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Papal Rome or myſtical Babylon ſhould be totally overthrown, in the end of the year 1999. This chapter gives us a full account of that fall, and of the manner in which it ſhall affect the votaries of Rome. The intermediate ſeventeenth chapter is a kind of explanatory epiſode by which the narrative is interrupted for a little, but which, not predicting any new events, takes up no additional time. In it an angel is introduced, according to the idiom of prophetic language, to give an infallible explication of the preceding part of the prophecy.

In this chapter, the final overthrow of Papal Rome is predicted and deſcribed in terms very ſimilar to thoſe in which the deſtruction of antient Babylon is predicted by the prophets, Iſaiah in chap. xlvii. and Jeremiah in chap. l. and li. Theſe terms are uſed, becauſe Babylon was a type of Papal Rome; that prediction was one of the final overthrow of Babylon, and this of that of Rome, and that men might thereby be led to compare the predictions by Iſaiah and Jeremiah of the deſtruction of antient Babylon with the real hiſtory of Babylon, and its ſituation ever ſince ſo conformable to theſe predictions; and from what happened to Babylon, that they might learn beforehand what ſhall happen to Rome, ſince God predicted the overthrow of both; governs the world at both

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theſe periods, and is equally powerful at all times.

The certainty of the fall of Rome is intimated by the repetition of it. She ſhall become an heap of ruins, to which nothing but frightful and ſolitary ravenous beaſts and birds ſhall reſort. The greatneſs of her idolatries and ſuperſtitions, the extenſive influence which they have had on kings and people through the weſtern world, and the unjuſt gain which her ſpiritual office-bearers, called the merchants of the earth, have accumulated, by making merchandiſe of mens ſouls, are the cauſes of her fall.

Verſes 4th, 5th.—And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues: for her ſins have reached unto heaven, and God hath remembered her iniquities.

When the fall of Rome ſhall be juſt at hand, the ſtate of divine providence ſhall give the laſt call to any of the people of God, who have ſtill adhered to her, to abandon her without delay, leſt they ſhould ſhare of her ſins and of her plagues. How long ſome ſerious and well diſpoſed perſons may adhere to Papal Rome, being miſled by neceſſary

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ceſſary ignorance, and how many calls of divine providence to come out of her they may reſiſt, and yet be the people of God, it is not our province to ſay. They are in the hands of that God, who is perfectly wiſe, merciful, and juſt; and who will at laſt paſs that ſentence upon them, which even they themſelves muſt acknowledge to be perfectly right. But the whole ſtrain of this book declares the miſerable and hopeleſs ſituation of of thoſe, who adhere to Papal Rome, under that diſpenſation of divine providence, which introduces her final overthrow.

"They ſhall receive of her plagues." Relative to this very period, it is ſaid, in chap. xvi. 15, "Behold, I come as a thief, bleſſed is he that "watcheth." And in chap. xiv. 8,—11. this awful truth is ſtated at full length. To theſe paſſages, and to the commentary upon them, the reader is referred.

The puniſhment of Rome ſhall be great, becauſe her iniquities are great. It ſhall then be delayed no longer, becauſe the meaſure of her iniquities ſhall be filled up.

Ver. 6th—19th. Reward her even as ſhe rewarded you, and double unto her double according to her works: in the cup which ſhe hath filled, fill to her double. How much

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much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith in her heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow. Therefore ſhall her plagues come in one day, death and mourning, and famine; and ſhe ſhall be utterly burnt with fire: for ſtrong is the Lord God who judgeth her. And the kings of the earth who have committed fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning, ſtanding afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgement come. And the merchants of the earth ſhall weep and mourn over her, for no man buyeth her merchandiſe any more: the merchandiſe of gold, and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyine wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſs, and iron, and marble, and cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil,

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oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shall find them no more at all. The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls: For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city? And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness; for in one hour is she made desolate.

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In theſe verſes, it is predicted at great length and in moſt ſtriking terms, that Papal Rome ſhall be fully puniſhed for the great injuries which ſhe had done to the people of God for a long time. The greatneſs of her fall ſhall be in proportion to the height of luxury and pride to which ſhe had ariſen. Her beſt, moſt ſteady, and powerful friends, thoſe of the kings of the earth who ſhall adhere to her to the laſt, ſhall be unable to give her any effectual ſupport, and ſhall be able only to weep and wail for her helpleſs and miſerable ſituation. The merchants of the earth ſhall then weep, becauſe Rome no longer continues a mart for all the neceſſaries and luxuries in which they traded. Eſpecially the ſpiritual office-bearers, who with peculiar propriety are ſtiled the merchants of the Papal kingdom, ſhall mourn, becauſe no man buyeth their merchandiſe.

The articles of merchandiſe are enumerated in verſes 12th and 13th. Theſe are the articles for which the ornaments of the Papal churches and the luxuries of Rome cauſe ſo great a demand. The laſt two are not very common articles of merchandiſe, excepting with the office-bearers of Papal Rome, "ſlaves", or as it is in the original, σωματων; that is, *bodies*, and "ſouls of men." In theſe two articles Papal Rome hath dealed largely, and hath made moſt extravagant profits on them. The *bodies* of men were an extenſive article of trade in her ſtore of holy relicts. And of the

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ſouls of men ſhe made merchandiſe to a great extent, in the large ſums of money which ſhe received for delivering them out of purgatory. All thoſe perſons, in ſhort, who are her tools of any kind, and who made profit in her ſervice, ſhall lament her deſtruction, from a principle of ſelfiſhneſs, becauſe their lucrative trade muſt fall with her.

Verſe 20th.—Rejoice over her, thou heaven, and ye holy apoſtles and prophets, for God hath avenged you on her.

Three diſtinct bodies of men are called upon to rejoice over fallen Rome. *1ſt*, The *heaven*, that is, the true church of Chriſt. *2d*, The *holy apoſtles*, the twelve apoſtles of Chriſt. And *3d*, The *holy prophets*, that is, the prophets of both the Old and New Teſtament, particularly Ezekiel, Iſaiah, Jeremiah, Daniel, Peter, Paul, and John; who have all propheſied of the latter days.

The cauſe aſſigned for their rejoicing is, that God hath avenged them on her. Chriſtians, ſo far from avenging themſelves, pity and pray for their very perſecutors. But, the injuries which are done them eſcape not vengeance from him who perfectly knows them all, and who with equal eaſe can puniſh the ſtrongeſt and weakeſt of their enemies. (Rom. xii. 19.) "Dearly beloved, avenge

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"not yourſelves, but rather give place unto "wrath: for it is written, vengeance is mine, I "will repay, ſaith the Lord." By the final overthrow of Papal Rome, God ſhall, in the courſe of his providence, fully avenge all theſe on her.

She repreſented and perſecuted the Chriſtian church as heretical; but that church ſhall then be fully avenged on her, when ſhe ſhall be deſtroyed by the Turks, and by ſeveral of thoſe kingdoms in Europe who formerly worſhipped her, while the whole courſe of divine providence ſhall clearly declare, and almoſt the whole world ſhall openly acknowledge that church which ſhe denominated heretical, to be the church of Chriſt.

Chriſt commanded his apoſtles and miniſters to admit members into his church, by baptizing them, and teaching them to obſerve all things whatſoever he had commanded them. But the church of Rome omitted many things which Chriſt commanded his apoſtles to teach, and enjoined upon her votaries many articles of faith, and rules of worſhip and of conduct, which Chriſt never commanded, and which his apoſtles never taught. The Chriſtian church is built upon the foundation of the prophets and apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone. But, the church of Rome is built upon her traditions and councils, the Pope himſelf being the chief corner ſtone. When, therefore, the church and city of Rome ſhall be overthrown,

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overthrown, and that church which is built upon the foundation of the prophets and apoſtles, ſhall appear in a triumphant ſtate, then the holy apoſtles ſhall be avenged on Papal Rome.

The prophets of the Old and New Teſtaments, particularly Daniel, Paul, and John, predicted the riſe, the height, and the downfal of Papal Rome. Rome, like even too many who call themſelves Proteſtants, hath treated the prophecies with contempt or neglect, as unintelligible and uſeleſs, and hath applied them to others and not to herſelf. But, as the events themſelves will not miſinterpret the prophecies nor repreſent them as uſeleſs, when not only all the intermediate events, but alſo the final cataſtrophe of Rome ſhall exactly correſpond to the predictions of theſe prophets; then, in the courſe of divine providence, they ſhall be fully avenged on Rome, and on all others who had treated their prophecies with contempt or neglect.

Verſes 21ſt,—24th.—And a mighty angel took up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all. And the voice of harpers and muſicians, and of pipers, and trumpeters ſhall be heard no more at all in thee; and no craftſman, of whatſoever

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ſoever craft he be, ſhall be found any more in thee: and the ſound of a milſtone ſhall be heard no more at all in thee; and the light of a candle ſhall ſhine no more at all in thee; and the voice of the bridegroom, and of the bride ſhall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ſorceries were all nations deceived: and in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.

The total and final overthrow of Papal Rome is here predicted by the ſymbol of throwing a great milſtone into the ſea, as a viſible repreſentation that Rome ſhould be overthrown in a moſt violent manner, never to riſe again. Such viſible repreſentations being a part of the idiom of the ſymbolical language, are very common in prophetic writings. That this overthrow ſhall be final, is farther predicted by a moſt minute and particular declaration, that all the neceſſary, the uſeful, the ornamental, and the amuſing arts ſhould totally diſappear; and that there ſhould be no riſing generation in Rome to fill up the vacant places of thoſe perſons who had periſhed.

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In the laſt clauſe of the 23d verſe, and in the whole of the 24th, three reaſons are aſſigned for this fatal overthrow.

1*ſt*, "For her merchants were the great men of "the earth." The office-bearers in the church of Rome aſſumed a rank in the ſtate, and an influence in the adminiſtration of civil government, unſuitable to the character of miniſters in Chriſt's church.

2*d*, "By her ſorceries all nations were deceiv-"ed." By her ſuperſtitions, idolatries, and artful impoſtures and tricks, all nations were led into dangerous errors in matters of religion.

And 3*d*, Becauſe "in her was found the blood "of prophets, and of ſaints, even of all that were "ſlain upon the earth." In her unjuſt and cruel perſecutions, the blood of the miniſters and of the hearers of the goſpel was ſhed in the greateſt profuſion, even the blood of all thoſe perſons who for their adherence to the word of God, and to the teſtimony of Jeſus were ſlain in every part of the Roman empire. The number of theſe is paſt counting, and the ſhocking cruelties committed in the manner of their deaths were ſuch, as for the ſake of human nature ought never to be named. That Rome for a long time hath been deep ſtained with theſe three atrocious crimes, none can doubt, who are not either groſsly ignorant or prejudiced. That theſe three crimes, when they

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riſe to a great height in any city or kingdom, eſpecially when they are enacted and enforced by law, are a ſufficient reaſon for the total deſtruction of that city or kingdom, muſt be equally evident to every perſon who hath a juſt ſenſe of good and evil, of the nature of the moral government of God over the world, and of that of ſtates or collective bodies of men in this world.

CHAP.

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CHAP. XIX.

VISION XII.

Verses 1st,—4th. AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power unto the Lord our God: For true and righteous are his judgements; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen; Alleluia.

The events predicted in this chapter shall immediately succeed those which have been foretold in the preceding one. They relate to the triumph

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of the Chriſtian church, which cannot precede, but muſt immediately ſucceed the final overthrow of Papal Rome.

John heard a great voice of much people. In the original, it is, "He heard as it were a great "voice of a great multitude." It is the ſame word (ὄχλος) which in chap vii. 9. is tranſlated multitude, and the ſame perſons are ſignified by it in both places; even the church of Chriſt, in its enlarged ſtate, after the downfall of Rome, when the Jews with the fullneſs of the Gentiles ſhall be brought unto it.

This great multitude ſhall be in *heaven;* that is, in the Chriſtian church. This great multitude ſhall then give praiſe to God, as expreſſive of their triumph and joy. They ſhall begin their ſong with the Hebrew word Allelujah, which ſignifies, *praiſe God*; to ſignify that then the Jew and the Gentile ſhall unite in worſhipping God in the ſame church. They ſhall then praiſe God as the Lord, the ſupreme Ruler of the univerſe, and as *their* God, whom they only have worſhipped and ſerved. To God, in theſe characters, they aſcribe ſalvation, becauſe he ſhall then work out a wonderful and complete deliverance for his church from Rome and all her other enemies;—glory, becauſe the nature and manner of that deliverance ſhall illuſtriouſly diſplay the glory of God, even the united luſtre of all his perfections;

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tions;—honour, becauſe it ſhall then fully appear that he is the proper object of all honour, reverence, and worſhip, and becauſe men ſhall then worſhip him with filial honour and affection: Mal. i. 6. "A ſon honoureth his father. If then I be a "father, where is mine honour? ſaith the Lord of "hoſts;"—and power, becauſe the omnipotence of his power ſhall then appear in the total overthrow of all thoſe boaſted powers, by which Rome and all the other enemies of his church had ſo long attempted in vain to deſtroy her.

The reaſon and occaſion of that joy and triumph are the final judgement or overthrow of Papal Rome. She is deſcribed here by the ſame character which is given of her in chap. xvii. 1, 2. By theſe judgements ſhe ſhall be puniſhed for corrupting the Roman empire with her ſuperſtition and idolatry; and for ſpilling the blood of thoſe who are the ſervants of God, who in matters of religion had worſhipped and ſerved God only, and had obeyed God rather than man, whenever their commands came in competition with each other.

Theſe judgements are called true, becauſe the event ſhall then clearly ſhew that they exactly correſpond to the predictions of God by the mouth of his prophets, particularly of Daniel, of Paul, and of John;—and righteous, becauſe they ſhall exactly correſpond in kind and degree to the crimes of Papal Rome. Since Rome ſo keenly

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attempted to overthrow that church of Christ which is the kingdom of God, is it not right that her church and kingdom ſhould be overthrown? As Rome, in ſo cruel, unjuſt, and profuſe a manner hath ſhed the blood of ſaints, it is right that in her overthrow the blood of her citizens ſhould be ſhed; not by the brethren of theſe ſaints, but by wicked men, who, without intending it, ſhall act as the executioners of the ſentence of that God who hath ſaid, "whoſoever ſheddeth man's "blood, by man ſhall his blood be ſhed." As that idolatry, and perſecution were committed by Rome, in its collective capacity as a ſtate, and flowed from the very conſtitution of the Papal hierarchy, it is right that that kingdom ſhould be puniſhed for them in its collective capacity, by the diſgraceful and final overthrow of its conſtitution of church and ſtate in this world. For it cannot exiſt, and conſequently cannot be puniſhed in that capacity in a future ſtate. In a future ſtate, every individual perſon muſt anſwer for his own conduct to the righteous and final Judge of the world, and among others every individual in the Papal empire muſt anſwer for himſelf. Then the moſt ſtrict juſtice ſhall be adminiſtered to every one. None ſhall fare better nor worſe than he ought to do, every circumſtance of his ſituation, and every quality in his character, being exactly weighed.

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The repetition of this ſong of praiſe in verſe 3d, predicts the great certainty and height of that joy, with which the church of Chriſt ſhall be bleſſed at that period. That that overthrow of Papal Rome ſhall be her final deſtruction, is ſignified by "her ſmoke riſing up for ever and ever!"

The perſons, mentioned in verſe 4th, are called not *elders* and *beaſts*, but *the elders* and *the beaſts*, becauſe they are not new perſons introduced in this place for the firſt time, but are characters formerly deſcribed and well-known in this book. They are the ſame four and twenty elders, and the ſame four beaſts or living creatures, (ζωα), which were introduced and fully deſcribed in chapter iv. 4,—11. It was formerly ſhewn, that theſe 24 elders repreſent the Chriſtian church, and the four living creatures repreſent the goſpel miniſtry in four ſucceſſive periods. The events which ſhall then take place ſhall clearly appear to be the anſwers of the prayers of the ſaints and miniſters of God, during the preceding period of 1243 years; particularly of theſe prayers put into their mouths by Chriſt himſelf: "Our Father "who art in heaven, hallowed be thy name, thy "kingdom come, thy will be done on earth as it is "in heaven." Then ſhall their Amen be granted, when the name of God ſhall every where be hallowed, when Chriſt's kingdom or reign on earth, that is, the millennium, ſhall commence, and when

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men ſhall in that happy period do the will of God on earth as it is in heaven: Then theſe prayers ſhall be converted into ſongs of praiſe, Alleluia. Inſtead of praying "thy kingdom come," they ſhall ſing "Alleluia, for the Lord God omnipotent "reigneth." Inſtead of praying "thy will be done "on earth as it is in heaven," the voice from the throne ſhall ſay unto them, "Praiſe our God all "ye his ſervants."

All thoſe Chriſtians and miniſters of Chriſt's church who ſhall be alive on the earth at the commencement of the millennium, ſhall join with the great multitude of worſhippers, newly introduced into the church by the converſion of the Jews and the bringing in of the fullneſs of the Gentiles, in giving their Amen or ſincere aſſent to the ſong of praiſe contained in verſes 1ſt and 2d, and particularly in aſcribing all theſe bleſſings to the providence and grace of God.

Verſes 5th,—8th.—And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him both ſmall and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, ſaying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice,

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joice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herſelf ready. And to her was granted that ſhe ſhould be arrayed in fine linen clean and white: for the fine linen is the righteouſneſs of ſaints.

The throne mentioned in ver. 4. 5. is the throne introduced and deſcribed in chap. iv. 2, 3. In chap. iv. He that ſat upon the throne is ſymbolically deſcribed; but that we may not miſtake the import of the ſymbol, it is plainly and literally ſaid, in ver. 4. of this chapter, that "God "ſat upon the throne." Hence the voice from the throne, is a voice from God who ſitteth upon the throne. The commands of God muſt all be obeyed. The plain meaning of this voice therefore is, that then all who really fear and ſerve God ſhall be in a moſt happy ſituation, whatever their ſtation in life may be, and ſhall, with grateful hearts, praiſe him for all his goodneſs to his church and people. Then the reign of God on earth ſhall commence. "The Lord God om-"nipotent reigneth." Though the providence of God ſuperintends the world in every age; yet, in a very peculiar manner, God is ſaid, in ſacred ſcripture, to reign, when the goſpel of Chriſt, ſtiled

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ſtiled the kingdom of God, ſhall be triumphant in the world.

This reign or kingdom of God, which is the millenium ſtate of the church, ſhall commence upon the final overthrow of Papal Rome. This kingdom of God was firſt predicted in Daniel ii. 31,—45. but eſpecially in verſe 44. "And in the days of theſe kings ſhall the "God of heaven ſet up a kingdom, which ſhall "never be deſtroyed; and the kingdom ſhall not "be left to other people; but it ſhall break in "pieces and conſume all theſe kingdoms, and it "ſhall ſtand for ever." It is alſo predicted in Daniel vii. 13, 14. and particularly in verſe 27. "And the kingdom and dominion, and the great-"neſs of the kingdom under the whole heaven, "ſhall be given to the people of the ſaints of the "Moſt High, whoſe kingdom is an everlaſting "kingdom; and all dominion ſhall ſerve and o-"bey him." Thus introduced into ſacred ſcripture, there is not any appellation which is more frequently given to the church of Chriſt, in the writings of the New Teſtament, than "the king-"dom of God." The nature of this kingdom Paul thus deſcribes: "The kingdom of God is "not meat and drink, but righteouſneſs, and "peace, and joy in the Holy Ghoſt," Rom. xiv. 17. In Matth. vi. 10. Chriſt teaches his diſciples to pray to God, "Thy kingdom come." This

prayer

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prayer his disciples have hitherto put up, and will continue to put up to God, until that kingdom shall come at the period referred to, when, in the words under our view, it is said, "the Lord "God omnipotent reigneth."

Three things shall unite to prove the commencement of this reign. 1*st*, The voice of a great multitude; even the united praises of the Jews and of the fullness of the Gentiles. 2*d*, The voice of many waters. In chap. xvii. 15. the many waters are "the peoples, and multitudes, "and nations, and tongues," which were subject to Papal Rome: But even these shall then unite in praising God, and they shall be regulated by that righteousness, and shall partake of that peace and joy, which shall render them citizens of "the "kingdom of God." And 3*d*, the voice of mighty or powerful thunderings. Thunderings signify wars, and these mighty thunderings signify the great wars by which Papal Rome shall be finally overthrown. Hence the plain meaning of the whole is, that whenever these three great events shall happen at the same time, men may consider them as a certain sign that the millennium state of the Christian church is then commencing, and that that is a state of triumph, joy, and praise. For all these three voices say "Alle-"luia, for the Lord God omnipotent reigneth."

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The commencement of this glorious period is repreſented in verſe 7th, by the marriage of the Lamb being come, and his wife having made herſelf ready. Among the Jews, unmarried women lived in a ſtate of great retirement, and never went abroad without a vail; the marriage ceremony was conducted with great magnificence and ſplendour, and after marriage the ſpouſe ſhared in the rank and dignity of her huſband, and appeared abroad without a vail. Hence, that enlargement, ſplendour, and glory, to which the church of Chriſt ſhall be raiſed at the commencement of the millennium, is beautifully expreſſed in the ſymbolical language, by "the marriage of the Lamb being "come, and his wife having made herſelf rea-"dy."

In the preceding period, the outward appearance of the Chriſtian church hath not been ſuch as might have been expected of a church which had Chriſt himſelf for her head. She hath always appeared under a vail. But, at that period ſhe ſhall riſe to that ſtate of purity and ſplendour, which ſhall fully and clearly prove her connection with Chriſt as her head. She ſhall then appear, in every reſpect as the church of Chriſt. This period and ſtate of the Chriſtian church is predicted both in the Old and New Teſtament, by the eſpouſal of the church to Chriſt. See to this purpoſe, Iſaiah liv. 1,—10. and Epheſians v. 23, —27.

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—27. and 32. It is ſaid, that his wife hath made herſelf ready, and that ſhe is arrayed in fine linen clean and white. We are told, that this fine linen is "the righteouſneſs of ſaints." The Lamb's wife, therefore, who is arrayed in it, muſt be "the "ſaints."

Until that time, the church of Chriſt ſhall not be made *ready* for her triumphant millennium ſtate. The two great features of that ſtate are peace and joy. In it the church of Chriſt ſhall be bleſſed with uninterrupted peace, and with pure and exquiſite joy. But, the preparation in the church which is abſolutely neceſſary for enjoying theſe, is righteouſneſs. Without righteouſneſs, peace and joy cannot be long preſerved or reliſhed in any ſociety of men. Hence, that kingdom of God is righteouſneſs, before it is peace and joy in the Holy Ghoſt. This righteouſneſs is what is here called "the righteouſneſs of ſaints." It is not that ſelf-confident righteouſneſs, which proceeds from that inſenſibility to the atrocity of ſin, to the perfection of the divine law, and to the juſtice of God, and from that pride which are inconſiſtent with the character of ſaints. It is not that merely ceremonial righteouſneſs, which may be performed by the ſinner as well as by the ſaint; but it is the perfect righteouſneſs of Chriſt, on which alone the ſaints of God rely for the expiation of their guilt, and the internal, real, univerſal, per-

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manent, and progreſſive righteouſneſs, produced in their ſouls by the agency of the Spirit of God, the belief of the truth, and the ſincere and diligent practice of their duty, which form the very character of ſaints or holy perſons. This righteouſneſs is not yet ſo general in the world, as is neceſſary to fit men for the millennium ſtate; and the church of Chriſt herſelf is not yet fully prepared for that ſtate. So much ignorance, error, ſuperſtition, bigotry, infidelity, profanity, enthuſiaſm, and ſin prevail in the world, and ſo many grains of theſe are ſtill to be found about the beſt of men, that neither the world nor the church of Chriſt are yet prepared for a ſtate of perfect peace and exquiſite joy. Mankind are ſo conſtituted, that, ſo long as unrighteous, they are incapable of preſerving or enjoying a ſtate of pure peace and joy.

In the whole univerſe, there is not a ſingle inſtance of a ſociety of intelligent and moral creatures who are righteous, that enjoy not uninterrupted peace and joy; nor of a ſociety of ſuch creatures who are unrighteous, that live in a ſtate of pure peace and joy. "There is no peace, ſaith "God, unto the wicked."

But could not God have prepared the church and the world much ſooner for that millennium of peace and joy? Certainly, in a miraculous way God could have prepared them in any ſpace of time,

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time, however ſhort. In how much ſhorter tim God could have prepared them without a miracle, it is not our province to determine. But, both fact and the nature of the thing gives us very full aſſurance, that a great length of time was neceſſary, at leaſt moſt proper, to prepare the world and the church for ſuch a ſtate of peace and joy, as ſhall commence with the millennium. That ſtate is not yet in fact come; and from prophecy it is evident that it ſhall not arrive for above two hundred years. Neither hath the world yet arrived at hoſe attainments in truth and righteouſneſs, which would render ſuch a ſtate a bleſſing to them. If we admit that the world is under the government of God, we muſt allow this fact to be a proof of the will of God; and conſequently, of the fitneſs and propriety of a great length of time for preparing the world and the church of Chriſt for that ſtate. This ſtill farther appears from the nature of the thing. The qualifications which both ſcripture and reaſon declare to be neceſſary to fit men for that ſtate of peace and joy, are the righteouſneſs of the ſaints, juſt and high attainments in truth and righteouſneſs, and theſe, if not univerſal, at leaſt very general in the world. But, all improvements of the intellectual, moral, and religious kind, muſt be the effect of that rational conviction and approbation, which are produced by that kind of evidence which does not

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controul or ſuſpend, but which leads the intellectual and moral powers of man to make a voluntary choice, in conſequence of a moral perſuaſion. All external compulſion is inconſiſtent with, and deſtructive of the nature of real knowledge, true religion, and pure righteouſneſs. Hence, to bring the bulk of mankind to the attainment of truth and righteouſneſs, in that way which is ſuited to the nature of ſuch attainments, much time is neceſſary. In religion, as in moſt other things, mankind in general run from the one extreme to the other, before they ſettle in the right medium. In the dark ages, mankind ran to the extreme of bigotry, ſuperſtition, and enthuſiaſm. In the preſent century, they have run to the oppoſite extreme of ſcepticiſm, infidelity, exceſſive refinement, and indifference. Like a pendulum, they muſt, in the nature of the thing, vibrate from the one of theſe points to the other; gradually in proceſs of time making their vibrations ſhorter, until they ſhall ſettle in that true religion which is equally diſtant from both theſe extremes; that religion which is truth and righteouſneſs, and which is therefore every way worthy of God as its author, and fit for man to believe and practiſe; that religion, which whenever it becomes nearly univerſal, muſt undoubtedly prepare the world for a ſtate of univerſal peace and joy. When we reflect on the various vibrations from one ſide to another in matters of religion,

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gion, and on the ſlow but real progreſs of knowledge and righteouſneſs in the world, in conſequence of theſe, for the laſt two hundred years, ſince the Reformation from Popery; judging from analogy, we have good reaſon to conclude, that the remaining two centuries will be neither too ſhort nor too long a ſpace of time, for fully correcting all theſe faulty extremes, and bringing mankind to thoſe high attainments in truth and righteouſneſs which ſhall qualify them for the millennium ſtate of peace and joy.

Let us here contemplate and adore the wiſdom, the juſtice, and the mercy of God in the government of the world, and of his church. God does not thruſt in his ſickle, until the harveſt of the earth is ripe. Papal Rome ſhall not be overthrown, until her ſins ſhall have reached unto heaven; full time is allowed for repentance, and deſtruction falls on the impenitent only. Some may think, that the millennium ſtate is at too great a diſtance, and that a ſtate of peace and joy hath been delayed too long. But, it is delayed no longer than until the world and the church of Chriſt ſhall be prepared for it. And, ſhould it come ſooner, it could not be a ſtate of happineſs to men, becauſe they would not be qualified to enjoy it. Let none, therefore, blame God becauſe his kingdom is ſo long in coming: but let them blame themſelves, that they are ſo long in becoming fit for

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for it, though they are favoured with all thoſe evidences and aids which are conſiſtent with the nature of truth and virtue in the preſent ſtate of man.

Verſe 9th.—And he ſaid unto me, Write, Bleſſed are they who are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.

The very commencement of the millennium, here ſtiled the marriage ſupper of the Lamb, ſhall be glorious; and thoſe perſons who ſhall then be members of Chriſt's church, ſhall be highly bleſſed. Of all the preceding predictions it is declared, "theſe "are the true ſayings of God." They are not the conjectures of men who may err, and who cannot look with certainty into futurity, but they are the predictions of that God to whom all times and places are ever preſent, and whoſe power is fully able to accompliſh all his predictions. They are true, and therefore ſhall be accompliſhed. At that time ſhall be accompliſhed the various predictions contained in this and the eight preceding verſes, reſpecting the glorious and happy ſtate of the church of Chriſt at the end of the year 1999 and the beginning of the year 2000, when Antichriſt ſhall be overthrown, the Jews and the fullneſs of the Gentiles ſhall be brought into the Chriſtian

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Chriſtian church, and when the world in general, and the church of Chriſt in particular, ſhall be fully prepared for the glorious millennium ſtate which ſhall then commence.

Verſe 10th.—And I fell at his feet to worſhip him: and he ſaid unto me, See thou do it not: I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus: worſhip God: for the teſtimony of Jeſus is the ſpirit of prophecy.

When the angel had finiſhed this narrative, John fell at his feet in order to worſhip him. Some are of opinion that he did not intend to worſhip the angel, but only to pay him civil reſpect, by proſtration; according to the manners of the eaſt. It is true, that the word in the original ſometimes ſignifies civil reſpect as well as religious worſhip: But, it is evident from the reply of the angel, that he underſtood that John intended to have paid him religious worſhip. Firſt, he tells him that he muſt not worſhip him, becauſe he is his fellow ſervant. This is an unanſwerable reaſon why he ought not to be worſhipped; for no creature, no ſervant of God is the proper object of religious worſhip. But, that he was the fellow-ſervant of John was no reaſon why he ſhould not pay him

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civil reſpect and homage. It is only to our fellow creatures that we can pay ſuch reſpect; and certainly it is not the leſs due to any of them becauſe they are the faithful ſervants of God. And next he ſays to him, "worſhip God," uſing the very ſame word in the original which is uſed in the firſt clauſe of the verſe for worſhipping the angel; as if he had ſaid, I am not God; I am only like thyſelf, a ſervant of God; thou knoweſt that God is the ſole object of religious worſhip, worſhip him therefore, and him only. If thou art thankful for the important diſcoveries which I have now made to thee, offer thy praiſe to God, whoſe ſervant I am in this buſineſs

The whole context puts it out of doubt that John intended to have paid religious worſhip to the angel. But, it does not appear that he knew or believed him to be a created angel. Moſt probably, he believed, or at leaſt apprehended that this angel was Jeſus Chriſt himſelf. Chriſt is ſtiled the meſſenger, that is, the angel of the covenant, in Malachi iii. 1. and an angel, four times in chap. x. of this book. And, indeed as the prophet of his church, as the λογος, or word of God, the revealer of the Father, and of the Father's will to mankind, though uncreated, he is ſtiled the angel of the Lord, with the ſtricteſt propriety. Apprehending that this angel might be Chriſt, and knowing that Chriſt in his divine nature is the proper object of religious worſhip, not only to men, but al-

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ſo to all the angels of God, (Heb. i. 6.) he thought it his duty to fall down before that angel, in order to worſhip him.

Probably he reaſoned thus with himſelf: It is highly probable that this perſonage is Chriſt; if it is he, it is my duty to fall proſtrate to worſhip him; but if this is only a created angel, certain as I am from the meſſage which he brings, and from the impreſſions of divine inſpiration upon my mind, that he is a good angel, he will hinder me from worſhipping him; therefore, the ſafeſt way for me to act in the preſent ſtate of my mind, is to fall down before him. Accordingly, the angel hindered John from worſhipping him, telling him that he was his fellow-ſervant, and thus convincing him, that he was not Chriſt the object of religious worſhip. The angel calls himſelf the fellow-ſervant of John, and of John's brethren who have the teſtimony of Jeſus. Theſe brethren of John are the prophets, apoſtles, and faithful diſciples of Chriſt, who all unite in giving their teſtimony to the world that Jeſus is the Chriſt and the Son of God. They are brethren, being by nature of the ſame order of creatures, and by grace the children of the ſame God. The angel, of a different order of beings, is not their brother; but ſerving the ſame maſter, in the ſame work of bearing teſtimony to Jeſus, he is their fellow-ſervant. He is that angel, who in chap. i. 1. is ſaid to be ſent

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by Jeſus Chriſt to John; and this is the work which is aſſigned to him there. In refuſing religious worſhip from John, and telling him to worſhip God, he declares, that angels ought not to be worſhipped, that God only is the object of religious worſhip, and that however grateful we are to angels or men for the bleſſings which are conveyed to us by their means, we muſt give thoſe praiſes for them which are of the devotional kind to that God only whoſe inſtruments they were.

The angel next explains upon what principle he ſtiles himſelf the fellow-ſervant of thoſe who had the teſtimony of Jeſus, when he is employed only in communicating prophecies to John, "for, "(ſays he), the teſtimony of Jeſus is the ſpirit of "prophecy." The very ſpirit and end of prophecy is to bear teſtimony to Jeſus. Hence, by communicating prophecies to you, I am bearing teſtimony to Jeſus, and employed in the ſame ſervice with you and all others who bear teſtimony to Jeſus. In theſe words, the angel gives the general key to prophecy. By it he removes the great objection, which infidel and ignorant men throw out againſt prophecy becauſe of its obſcurity. Say they, If the deſign of prophecy is to reveal future events to mankind, why are the predictions not expreſſed in ſuch clear terms that all men may eaſily and certainly underſtand their meaning? But, it is not the principal deſign of prophecy to reveal

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reveal future events to all men; and therefore it does not follow that the predictions ſhould be expreſſed in ſuch clear terms, that all men might clearly underſtand their meaning. The ſpirit of prophecy is to bear teſtimony to Jeſus. This is its principal end and deſign; and this end it may accompliſh much better, when its predictions are expreſſed juſt as we find them in ſacred ſcripture, than it could have done, had they been expreſſed in ſuch clear terms, that all men could have underſtood their meaning before the event. We think more highly of ourſelves than we ought to do, when we imagine that God ſends his prophets merely to gratify our curioſity, by telling us beforehand the fate of empires and the fortunes of men. We know not ourſelves, when we imagine that it would be advantageous for us to know, beforehand, the events which ſhall befal us through the whole of life. That God, who knows our frame, hath concealed theſe from us in mercy.

But to bear teſtimony to Jeſus the Son of God and the Saviour of the world, is an object of ſufficient dignity and importance for prophecy, and one the moſt beneficial to man. From the day, when it was ſaid, "the ſeed of the woman ſhall "bruiſe the ſerpent's head," to the laſt prophecy contained in this book, the great deſign and end of prophecy hath been to bear teſtimony either to

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to the birth, the life, the character, the natures, the offices, the ſufferings, the death, the reſurrection, the aſcenſion, the religion of Jeſus; or the various ſituations and conditions of his church. And, as the reſult of the whole, to afford proper evidence, in every age of the world, that Jeſus is the Chriſt and the Son of God, and that his religion is the kingdom of God; and, at laſt, to demonſtrate theſe great truths in the moſt ample manner.

Such being the ſpirit of prophecy, it is reaſonable to conclude, that the ſame candour and diligence are requiſite to perceive the meaning and to feel the force of the teſtimony given by prophecy, which are neceſſary in order to underſtand and feel the force of the other teſtimonies in favours of Chriſt and of his religion. It ought, therefore, not to be ſurpriſing that the language of prophecy is unintelligible to the wicked, the prejudiſed, or the careleſs. It would be juſt matter of ſurpriſe, were the caſe otherwiſe. Not the nature of the evidence, but the ſtate of ſuch perſons minds renders them incapable of perceiving the true meaning, or of feeling the full force of this or of the other evidences of Chriſtianity. Hence proceed their ſcepticiſm, their ignorance, their profanity, and their guilt.

Though the candid, the intelligent, and the inquſitiive may, before the events, perceive the general meaning of prophecies, ſo far as is neceſſary to

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to ſupport their faith and patience, yet it is to be expected from the whole analogy of Chriſtianity, that their views of many of the more minute circumſtances will be ſo dark as to exerciſe that faith and patience. But prophecy gives the fulleſt teſtimony to Jeſus when it is accompliſhed. The events fully explain what is dark in the ſymbolical terms of the prediction; and, by that explication, prove the inſpiration of the prophet, and conſequently that his teſtimony in favours of Jeſus is the teſtimony of God himſelf. It was thus, that the various events relative to the birth, the life, the ſufferings, the death, and the reſurrection of Jeſus, removed that degree of obſcurity which had long hung over the Jewiſh prophecies, and clearly proved Jeſus to be the Meſſiah of whom Moſes and all the prophets had ſpoken. In like manner, the various events which have already taken place relative to the church of Chriſt, explain the dark parts of the prophecies of Daniel, of Paul, and of John, ſo far as the times for their accompliſhment are yet come; and thus bear teſtimony to the religion and church of Chriſt. And when Papal Rome ſhall be finally overthrown, when the ſcattered Jews, and the fullneſs of the Gentiles, ſhall be brought into the church of Chriſt, and the millennium ſhall commence, ſhall not theſe events fully remove any obſcurity, which at preſent hangs over the predictions in this

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this chapter, and give ſuch an irreſiſtible teſtimony in favours of Jeſus, and of his religion, as muſt put the ſceptic and infidel to ſilence?

It is thus that prophecy, gradually fulfilling in a regular chain, becomes a kind of perpetual miracle, to give teſtimony to Jeſus in every age of the world, until the conſummation of all things. On this ſubject I muſt refer my reader to Dr Hurd's ſermon on theſe words: "The teſtimony of Je-" ſus is the ſpirit of prophecy;" being the ſecond in the 1ſt volume of ſermons preached by that great man at Warburton's lectures.

Here too I muſt tranſcribe a ſhort paſſage on this ſubject from page 319 of the very excellent ſermons preached by Mr Joſeph White, Profeſſor of Arabic in Oxford, before that Univerſity. "Through all their predictions, ſomething pointing " to the Meſſiah, either by direct application, or " by ſecondary and diſtant reference, is ſo inter-" woven with the general contexture, the univer-" ſal ſcheme of prophecy, that by keeping it in " our eye we ſhall be furniſhed with a clue to " trace out their ultimate deſign, and contemplate " their mutual connection with and dependence " on each other: "for the teſtimony of Jeſus is the " ſpirit of prophecy," This is its ruling and its " its vital principle. Diveſted of this, it loſes its " ſpirit and its power. The impreſſion of its dig-" nity is weakened, its object is debaſed, its end

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" is darkened. But, viewed in this light we be-
" hold in it a harmony which delights, a grandeur
" which aſtoniſhes; and from the reſult of the
" whole ariſes ſuch evidence as carries conviction
" to the underſtanding."

Verſes 11th,—13th.—And I ſaw heaven opened, and behold a white horſe; and he that ſat upon him was called faithful, and true, and in righteouſneſs he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himſelf: and he was clothed with a veſture dipt in blood: and his name is called The Word of God.

At that period, heaven, the church of Chriſt, ſhall be opened up. It ſhall be enlarged and exalted, far beyond the condition in which it appeared in the preceding period of 1243 years.

A horſe and his rider is the hieroglyphic for a diſpenſation of divine providence. The particular nature of the diſpenſation is marked by the colour of the horſe and the character of the rider, as was ſhewn in the commentary on chap. vi. This white horſe and the ſame rider appeared on the opening of the firſt ſeal, chap. vi. 2. " And I

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" ſaw, and behold a white horſe, and he that ſat " on him had a bow, and a crown was given un- " to him, and he went forth conquering and to " conquer." It was ſhewn, in the commentary on that verſe, that the white horſe was a diſpenſation of purity and proſperity to the church of Chriſt; that Chriſt was the rider; that, though not perſonally preſent, he then conducted his church, according to the rules of that ſcripture which was dictated by himſelf; that as king of his church he had one crown; that as entering on a long ſtate of warfare, from which he ſhould come off conqueror, he had a bow; that this hieroglyphic ſignified the apoſtolic age of the church of Chriſt, diſtinguiſhed for purity, ſimplicity, and proſperity, when all things in it were regulated by the revealed will of Chriſt; before the termination of which the church ſhould enter upon a long ſtate of war. Since that time, the white horſe and his rider have never appeared in this book until now. Now they appear again, the horſe in every reſpect the ſame he was at his former appearance; and the rider the ſame perſon, but arrayed in greater grandeur. His dreſs at each time, exactly correſponded to the time and occaſion of his appearance. At firſt he was entering upon a ſtate of war, and was therefore armed with a bow; and as he is ſubject to and dependent on none, being a king, he wore a crown. Now having finiſhed the war,

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war, conquered all his enemies, and returning in triumph, he hath laid aſide his bow, and he hath many crowns on his head as the trophies of his victory and triumph over all his enemies. The ſymbolical language being as determinate and fixed as the alphabetical, the white horſe here muſt ſignify the ſame purity, ſimplicity, and proſperity which he did under the firſt ſeal. It is evident from the whole context, that the beginning of the millennium is the period of time to which this ſecond appearance of the white horſe and his rider refers. Then the church of Chriſt ſhall again appear in this world in its primitive apoſtolic purity. Then the inſpired ſcriptures ſhall be the infallible ſtandard of faith, worſhip, obedience, and diſcipline to Chriſtians. Equal in purity to the apoſtolic church, in proſperity and glory the Chriſtian church of this period ſhall far excel it. This is ſignified by the deſcription which is given of the rider. The various epithets given to him in theſe verſes, fully prove that the rider is Chriſt. He will no more appear perſonally on earth at that time, than he did in the apoſtolic church after his aſcenſion unto heaven, though he was repreſented riding upon the white horſe under the firſt ſeal; but, he will then be regarded as the ſole head of his church, though inviſible. All the office-bearers in it will then act only miniſterially under him, teaching his doctrines only, and enforcing his laws only; and

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and all the people will regard their obedience as paid to him.

Let us now conſider the epithets, which are given to him. "He is called faithful and true." This appellation is given to Chriſt, Rev. i. 5. "And from Jeſus Chriſt, who is the faithful wit-"neſs."—iii. 7. "Theſe things ſaith he that is ho-"ly, he that is true;"—and verſe 14. "Theſe "things ſaith the Amen, the faithful and true "witneſs." At that period it ſhall illuſtriouſly appear that he is faithful and true. All the promiſes which he had made to his church by the mouth of all his prophets, and particularly the great one, that they ſhould reign as kings and prieſts on the earth, ſhall then be performed. It ſhall then appear, that all the judgements which he denounced upon their enemies, and all the calamities and trials to his church, which he foretold, have exactly taken place.

"And in righteouſneſs he doth judge and make "war." Then it ſhall appear, that all the judgements which he had inflicted upon Papal Rome, and all the wars by which ſhe was overthrown, were ſtrictly righteous. So many of theſe wars, as are already paſt, have not been carried on by Chriſtians, in order to propagate truth and righteouſneſs by the ſword; nor ſhall theſe which are yet to come be carried on by ſuch perſons for ſuch purpoſes. Such wars could not be righteous;

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eous; becauſe it never can be right, in any ſituation, to perſecute for conſcience ſake, nor to teach men religion by fire and ſword. The wars by which Papal Rome hath been ſhaken, and thoſe by which ſhe ſhall be overthrown at laſt, are wars carried on between different kingdoms as civil governments. No kingdom can fight againſt Rome, without ſuffering ſome of the calamities of war itſelf. But no kingdom hath fought or ſhall fight againſt Rome which is not highly criminal; and therefore theſe calamities are righteous, becauſe not diſproportioned to their crimes. Certainly the Turks ſhall ſuffer great calamities in the war by which they ſhall totally overthrow Papal Rome: But will any man ſay, that the Turks are ſo righteous a people, or that the votaries of Mahomet are ſuch pure worſhippers of God, that it would be unrighteous for them to feel the calamities of war.

"His eyes were as a flame of fire." Jeſus Chriſt is thus deſcribed, Rev. i. 14. "And his "eyes were as a flame of fire." He is there repreſented as the *Son of man*, as is evident from the preceding verſe: and, in chap. ii. 18. where he is ſtiled the *Son of God*, he is pointed out by the ſame deſcription: "Theſe things ſaith the Son "of God, who hath his eyes like unto a flame of "fire." The events, which ſhall take place at that period, ſhall fully prove that, with the moſt bright

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bright and penetrating eye, he hath looked through every diſguiſe, vail, and cloud, to the real natures of things and characters of men, and hath always predicted and acted from the moſt intimate and perfect knowledge of all things.

"And on his head were many crowns." The bow is now laid aſide, becauſe the wars, perſecutions, and fightings of his church ſhall then be all over. In the apoſtolic age he had one crown. He was then, and he hath ever continued to be the king of Zion, though his ſubjects were frequently very few. But now he hath conquered all his enemies, and returns from the war carrying the crowns of all the conquered kings, as trophies of his complete victory and triumph. The enemies of Chriſt and his church are all enumerated, and ranked under three diſtinct claſſes in Epheſians vi. 12. "For we wreſtle not againſt fleſh and "blood; but againſt principalities, againſt powers, "againſt the rulers of the darkneſs of this world, "againſt ſpiritual wickedneſs in high places." The nature of all theſe enemies of Chriſt's church will be much better known by conſulting this verſe in the original, which runs thus: Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦς σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. The proper tranſlation of which is: "For we wreſ- "tle not againſt fleſh and blood; but againſt prin- "cipalities,

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" cipalities, againſt powers, againſt the worldly
" princes of the darkneſs of this age, againſt the
" ſpiritual ſtate of wickedneſs in heavenly places."

The firſt order is principalities and powers: that is, fallen angels, the devil and his angels. The ſecond is the worldly princes of the darkneſs of this age: Theſe are temporal kings, during all that part of this age, or *Chriſtian diſpenſation*, which may be ſtiled the darkneſs of it. Even thoſe temporal princes, who live in any part of the period, from the end of the apoſtolic age to the commencement of the millenium, and who are not enlightened with the knowledge of the pure religion of Jeſus; particularly the heathen Roman emperors, and the ten Roman Catholic kingdoms, which aroſe in the weſt during the dark ages of the church and of the world, after the diſſolution of the Weſtern empire by the barbarous nations. And the third is the ſpiritual ſtate or kingdom of wickedneſs in heavenly places, that is, in the church. This is the Papal hierarchy. How exactly does this account of it correſpond to that given of it by Paul, 2 Theſſ. ii. 3, 4. " And that
" man of ſin be revealed, the ſon of perdition: who
" oppoſeth and exalteth himſelf above all that is
" called God, or that is worſhipped: ſo that he as
" God ſitteth in the temple of God, ſhewing him-
" ſelf that he is God."

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All theſe three claſſes of enemies, with all the troops which they have led on, ſhall be completely conquered by Chriſt at the commencement of the millennium. Then the Devil ſhall be confined to hell for a thouſand years, and during that period ſhall tempt the nations no more; then there ſhall not be a ſingle perſecuting civil kingdom in the world; and then Papal Rome and ſuperſtition ſhall be finally overthrown.

The many crowns are the trophies of the victories of the Chriſtian church over theſe enemies. In this chapter, from verſe 15th, to 21ſt, and in chap. xx. 1,—3. it is clearly predicted, that all theſe enemies ſhall be completely overthrown at this period.

"And he had a name written that no man "knew but he himſelf." A name written might have been tranſlated a *ſcriptural name.* It is evidently meant, that this name is written in the ſacred ſcripture. It is ſaid to be written, without mentioning any part of his body or armour on which it is inſcribed. So far does inſpired ſcripture excel all other writings, that whenever ſcripture is uſed indefinitely as it is here, it ſignifies inſpired ſcripture.

"That no man knew," ſhould have been tranſlated "that none knew." The word man is not in the original, and the ſubſtitution of it greatly contracts the meaning of that clauſe. The word "none

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"none" comprehends all the intelligent beings in the univerſe, but the one expreſly excepted, even "he himſelf." No man nor angel knows the full meaning of his ſcriptural name. What this name is, we are told in the end of verſe 13th, "and "his name is called "The Word of God." That this is a ſcriptural name of Chriſt, and one which accorded to his nature before his incarnation, is evident from John i. 1, 2, 3, and 14. "In the be- "ginning was the Word, and the Word was with "God, and the Word was God. The ſame was in "the beginning with God. All things were made "by him; and without him was not any thing made "that was made. In him was life, and the life was "the light of men.—And the *Word* was made fleſh "and dwelt among us, and we beheld his glory, "the glory as of the only begotten of the Father, "full of grace and truth." It is one thing to know, to diſtinguiſh from all other names, and to pronounce the ſound of a particular name; and it is another thing to know and fully underſtand its meaning and ſignification. This is the caſe with this name, "The Word of God;" and it is not ſo much ſo with any other name which men pronounce, except the name of God itſelf.

Names were originally given to perſons and things, expreſſive of their real natures. Hence, in ſcripture the name of God is frequently uſed to ſignify God himſelf. Whether "The Word of God"

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isuſed here to ſignify the nature of Chriſt, or merely that name which was given him in ſcripture before his incarnation, its full meaning is known to none but himſelf. This aſſertion is abſolutely true, provided Chriſt is true God: but it cannot be true of even the firſt and higheſt of creatures. It cannot be ſaid of the higheſt creature, that any one thing is known to none but himſelf, becauſe all things are perfectly known to God. But, as Chriſt is God; if by the Word of God is meant the nature of Chriſt, it muſt be abſolutely and perpetually true that his nature is known to none but himſelf. It is eſſential and peculiar to the divine nature to be incomprehenſible, becauſe it is infinite. "Canſt "thou by ſearching find out God? Canſt thou "find out the Almighty unto perfection?" Though the divine nature muſt ever be incomprehenſible by all creatures, becauſe their faculties are finite while the ſubject is infinite; yet it muſt be fully known to God, becauſe however great his nature is, his own powers muſt be as great.

The difficulty increaſes in appearance, though not in reality, when we conſider Chriſt in his perſonality, as the Word of God or Son of God.

I have uſed the term *perſon*, becauſe perhaps human thought and human language cannot afford a better. But let us not imagine, that by *perſon* as applied to God the Father, to Chriſt, and to the Holy Spirit, is ſignified the very ſame thing which

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which is meant by perſon when applied to one man to diſtinguiſh him from another. It is ſomething in the divine nature, in one reſpect more like the diſtinction of perſons among men, than any other thing we are acquainted with; but, in another reſpect perfectly unlike this perſonality, as it implies identity and unity inſeparable from this diſtinction.

But why darken counſel with words on this ſubject, it relates to the nature, nay, to the peculiarities of the nature of God; it is therefore fully known to none but God himſelf. Could we fully comprehend the nature of God, one of theſe two impoſſibilities muſt take place; either he muſt ceaſe to be God, or we to be creatures.

I have often pitied the folly and criminality of thoſe men, who define by terms of human invention the nature of God, and the modes in which he exiſts and acts, and who conſider every deviation from theſe technical terms of human invention as impiety or atheiſm; and alſo of thoſe men, who perceiving ſomething like diſtinct perſonality attributed to Chriſt in ſcripture, have impiouſly and boldly denied that he is true God. Ah! vain man doſt thou imagine, that thou canſt fully comprehend the divine nature? Can the ſhort ſpan of thy little faculties meaſure the infinitude of Deity? Art thou unable to comprehend thine own nature, and to know how in thyſelf matter and

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ſpirit are united and operate upon each other? Do the eſſences of the plaineſt things totally eſcape thy notice? Does a perfect knowledge of the ſmalleſt herb exceed thy boaſted powers? and dareſt thou to deny *The Word of God* to be true God, becauſe thou canſt not comprehend the mode of his exiſtence in the unity of the divine nature? Tempt not yourſelves, by the ſame deluſion by which Satan at firſt deceived the human race when he ſaid, "For God doth know, that in the day "you eat thereof your eyes ſhall be opened, and "ye ſhall be as *gods*, knowing good and evil." Let us not think, that we can know what is above the ken of creatures. Let us never attempt to be wiſe above what is written.

If we attend to the import of *the Word of God*, as the name by which Chriſt was known before he had created this world, or took our nature upon him, we ſhall find that, although we may know much of its meaning, yet none but he himſelf, as God, knows it fully. The very nature and uſe of a *word* is to reveal the mind of the perſon who ſpeaks: Hence *the Word of God* ſignifies that which reveals the mind and will of God. Chriſt is therefore ſtiled *the Word of God*, becauſe it is his peculiar character and office to make known to men the nature and the will of God, both before and after his incarnation. Matth. xi. 27. "None knoweth the Son but the Father: neither "knoweth

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knoweth any the Father, ſave the Son, and he to whomſoever the Son will reveal him." After the words *none* and *any* I have left out the word *man*, becauſe it is not in the original, and the addition of it greatly contracts the meaning of that verſe. Whatever way pure ſpirits perceive and enjoy one another, in our preſent embodied ſtate, in which our ſpirits perceive, feel, and act, through the channel of our bodily ſenſes, and in which we cannot directly ſee an immaterial ſubſtance by our bodily eyes, the nature and will of God are revealed to us in a manner ſuited to our preſent organs of perception. By viſible objects and external revelation, the nature and will of God are manifeſted to men. But Chriſt is the chief agent in all theſe viſible works: and, as it ſeems to be as it were the peculiar department of the ſecond perſon to reveal the nature and will of God by theſe, both before and after his incarnation, it is probable that he is therefore called *the Word of God*. Here, for want of preciſe terms, we are obliged to uſe ſuch as are too vague when applied to this ſubject.

As all things were created by *the Word of God*, he reveals, to all nations and ages, the nature and will of God, ſo far as they are proclaimed by the works of creation. As all judgement is committed to the Son, and as he reigns in the moral government of the world, as King of kings and Lord of lords,

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lords, he reveals the nature and the will of God, by the courſe of providence. In no age does he leave God without this witneſs. When he took the human nature upon him, by his whole conduct he exhibited the moſt juſt views of the nature and will of God, in a way the moſt adapted to the faculties of men. It was when "the Word was "made fleſh, and dwelt among men, full of grace "and truth, that they beheld his glory, the glory "as of the only-begotten of the Father."

By tracing intellectual and moral qualities in ourſelves, and by ſeparating in idea every imperfection from them, and adding infinitude to them, we form the ideas which we entertain of the intellectual and moral perfections of God. Thus formed, we are obliged to expreſs them in very abſtracted terms; but abſtract terms are intelligible only to thoſe perſons, who are accuſtomed to think not of things themſelves, but of ideas or the impreſſions of things on their own minds, which is not the caſe with the greateſt proportion of mankind. Hence we are under the neceſſity of ſpeaking to them, of the divine perfections, as it were in an unknown tongue, which cannot convey knowledge to their minds. But, in the life of Jeſus, every intellectual and moral quality, in their divine perfection, were exhibited in a viſible form, and clothed as it were with a body. There were no defects in either, as they appeared in him, to be taken a-

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way before they could be applied to God. He was the wiſdom and power of God. He ſpake as never man ſpake. In him the Godhead dwelt bodily. He was full of truth. In perception, feeling, affection, and conduct, he never deviated from the truth. He was full of grace. He beſtowed the moſt ineſtimable bleſſings on men, in the moſt gracious manner;—bleſſings which none but God could beſtow, and beſtowed, as all divine bleſſings are, from pure unmerited grace and benevolence. The divine perfections, which adorned his character, were taught by his life, in a way equally ſuited to the philoſopher and to the peaſant, to the rich and to the poor. His perfect knowledge of future events, and of the ſecret thoughts of men's hearts, taught men the omniſcience of God, in a way ſuited to every capacity. By a word rendering the ſtormy winds and raging waves a calm, raiſing the dead to life from their coffins and their graves, and making an armed band of regardleſs ſoldiers fall proſtrate on the ground before him as dead men, he taught the omnipotence of God. Continually going about doing good; crouding favours upon his bittereſt enemies; ſtrictly juſt to all both in a private and public character; rendering unto all their due, to God the things that are God's, and to Cæſar the things that are Cæſar's; ſuffering on the croſs, to ſatisfy the demands of divine juſtice, to ſupport the

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the honour of the divine government, and to ſave ſinners of mankind, his very enemies; he taught the juſtice and the mercy of God in a way the moſt ſublime and perfect, and the moſt plain and ſtriking. He thus exhibited every intellectual and moral perfection in one character, forming one all-comprehending perfection, which is the glory of God. He alſo reveals the nature and the will of God, by the truths which he taught by his perſonal miniſtration, and by thoſe which he empowered and enabled his apoſtles to teach in his name, as they are both recorded in the ſacred ſcriptures.

Theſe are only a few hints of the meaning of his name, "The word of God." Should we follow it much farther, we ſhould ſoon get beyond our depth: For this is the name which none knoweth fully but he himſelf. None knoweth all the ways, in which he revealeth the Father and the Father's will to men, by his works, his word, and his ſpirit. None knoweth to how many other orders of beings he reveals the divine nature and will, in other parts of God's wide creation. None knoweth why his peculiar office ſhould be the Revealer of God, ſo that "none ſhould know the Father, ſave he to "whomſoever the Son reveals him."

"And he was clothed with a veſture dipt in "blood." The blood with which his veſture is ſtained, is neither his own blood nor that of his followers:

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followers: but it is the blood of his enemies. The whole context fixes this prediction to a ſtate of triumph, particularly to the commencement of the millennium. To ſuch a ſtate, the ſhedding of his own blood or that of his followers does not accord; but the ſhedding the blood of his enemies exactly correſponds to it. It is true, that his own blood was ſhed on the croſs for the remiſſion of the ſins of many, and that the blood of his followers was often ſhed by their perſecutors, when they ſuffered as martyrs for the truth. But both theſe were ſtates of humiliation and ſuffering, not of triumph to him and to his church.

The words now under our view are a reference to a prediction of Iſaiah of this triumphant ſtate, of greater length, in which he expreſsly ſays, that the veſture of Chriſt is ſtained with the blood of his enemies. Iſaiah lxiii. 1,—6. "Who is this that "cometh from Edom, with dyed garments from "Bozra? this that is glorious in his apparel, tra- "velling in the greatneſs of his ſtrength? I that "ſpeak in righteouſneſs, mighty to ſave. Where- "fore art thou red in thine apparel, and thy gar- "ments like him that treadeth in the wine fat? "I have trodden the wine-preſs alone, and of the "people there was none with me; for I will tread "them in mine anger, and trample them in my "fury, and *their blood* ſhall be ſprinkled upon my "*garments*, and I will ſtain all my raiment. For the

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" day of vengeance is in mine heart, and the year " of my redeemed is come. And I looked, and " there was none to help; and I wondered that " there was none to uphold: therefore mine own " arm brought ſalvation unto me, and my fury it " upheld me. And I will tread down the people " in mine anger, and make them drunk in my fu- " ry, and I will bring down their ſtrength to the " earth." The plain meaning of this ſymbol is, that the triumphant ſtate of the church of Chriſt ſhall not commence until Rome and her adherents ſhall be totally overthrown in the deſtructive and bloody wars already deſcribed.

Verſes 14th, 15th, 16th.—And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron; and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God. And he hath on his veſture and on his thigh a name written, King of kings, and Lord of lords.

In this triumph, the armies in heaven follow their leader, like him mounted on white horſes. The

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The ſaints or Chriſtians in the church of Chriſt are called armies in this place, becauſe they are connected with the militant and triumphant ſtates of the church. The militant ſtate they had juſt finiſhed in the total overthrow of Antichriſt, and the triumphant they are juſt entering upon in the commencement of the millennium. White horſes, as was formerly ſhewn, ſignify proſperous diſpenſations of divine providence; in which the goſpel appears in its ſcriptural purity. Theſe armies are clothed in fine linen, white and clean. Fine linen, white and clean, is expreſsly declared to be the righteouſneſs of the ſaints, in verſe 8th of this chapter, which hath been illuſtrated in its place.

This ſymbolical deſcription of theſe armies in heaven, (the church of Chriſt), is a clear prediction, that at the commencement of the millennium all real Chriſtians ſhall ſhare in the triumphs of the church, ſhall enjoy the goſpel in its purity, and under a moſt proſperous diſpenſation of divine providence ſhall all be adorned with all thoſe Chriſtian graces and virtues which conſtitute the righteouſneſs of the ſaints.

"The ſharp ſword that goeth out of his "mouth" is one of thoſe ſymbols, which is applied to Chriſt in this book, chap. i. 16. and chap. ii. 12. This ſword which proceeds out of the mouth of Chriſt, is that which in Eph. vi. 17. is called "the ſword of the Spirit," even the word of

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God or inſpired ſcriptures. With it he ſhall, at that period, ſmite the nations, the heathens. It ſhall appear that, though true Chriſtians have uſed no other offenſive weapon againſt their enemies, this one hath proven ſufficient; and that "it hath been mighty through God to the pulling "down of ſtrong holds." Then the domination of ſuperſtition over the minds of men ſhall be ſubdued by the influence of the word of God. With it too, he ſhall ſmite the nations; for it ſhall then appear, that all the kings, princes, and nations of the earth who had oppoſed Chriſtianity have been overcome, puniſhed, and deſtroyed, in the the courſe of divine providence, in the ways and at the times predicted in the ſacred ſcriptures.

Though in a peculiar manner Chriſt is the King of Zion, (his church), he is alſo the governor of the world at large. Over his people, he is the Prince of peace. Over his whole dominion, "a ſceptre of righteouſneſs is the ſceptre of his "kingdom." But it is the *nations* that he ſhall rule with a rod of iron. The Gentiles who oppoſe his kingdom, are thoſe whom he rules with that juſt ſeverity, which is expreſſed by ruling them with a rod of iron. When they ſhall be overcome, and when the kingdom of God and of his Chriſt which they oppoſed with all their art and power ſhall be triumphant, it ſhall then appear that he hath in this

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this manner ruled and ſubdued them. This ſymbol is taken from Pſalm ii. 9. and is a reference to the whole of that pſalm. That pſalm contains a very ſtriking prophecy of the oppoſition which the Heathen, the people, the kings, and the rulers of the earth ſhould make againſt the Lord and his Chriſt, and of that deſtruction which they ſhould thereby draw upon themſelves, at that period when Chriſt ſhould have the Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion; when he ſhall break them with a rod of iron, and daſh them in pieces like a potter's veſſel. The reader is deſired to conſider the whole of this pſalm with attention, and in doing ſo to remember, that the *Lord's Annointed* is the *Lord's Chriſt*, and with the greateſt propriety might have been thus tranſlated.

Treading the wine-preſs of the fierceneſs and wrath of Almighty God ſignifies, that it ſhall then appear that, in the courſe of divine providence, he hath totally deſtroyed the enemies of his church by moſt bloody wars. This ſymbol is a reference to a full prediction of theſe bloody wars in Iſaiah lxiii. 1,—6.

The name, King of kings and Lord of lords, hath been a name of Chriſt from the time that all judgement was delivered unto the Son. In the courſe of providence, he raiſes up one king, and puts down another. By a ſecret but powerful influence,

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fluence, he commands the moſt powerful lords with more effect than any of them could command their vaſſals and ſubjects. He ſits ſupreme governor of the world. The greateſt kings and moſt powerful lords are only the miniſters in his kingdom. Neither knowing nor intending it, and without unnatural reſtraint upon the liberty of their minds, they contrive and execute what he hath planned for the adminiſtration of the government of this world. As God ſaid of Pharaoh king of Egypt, ſo may he ſay of all the kings and lords of the earth, Exod. ix. 16. "And in very deed for "this cauſe have I raiſed thee up, for to ſhew in "thee my power: and that my name may be de-"clared throughout all the earth." It is true at this moment, that Chriſt, as the ſupreme ruler of the world, is King of kings and Lord of Lords, as he is ſtiled in chap. xvii. 14. But, at the commencement of the millennium this ſhall be not only true, but alſo conſpicuouſly evident. This name ſhall then be written upon his veſture and on his thigh. It ſhall be as conſpicuous as the name of any perſon ſhould be if written in this manner. When it ſhall be evident from fact, that all the revolutions which have happened in the different kingdoms of the world have united to bring about that great and glorious revolution, which ſhall take place at the millennium, it ſhall then be manifeſt that the kings and lords in theſe kingdoms

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kingdoms were overruled by a ſupreme power; and that Chriſt was and is the King of kings and Lord of lords.

Verſes 17th,—21ſt.—And I ſaw an angel ſtanding in the ſun; and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, Come and gather yourſelves together unto the ſupper of the great God; that ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great. And I ſaw the beaſt, and the kings of the earth, and their armies gathered together to make war againſt him that ſat on the horſe, and againſt his army. And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone. And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out

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out of his mouth: and all the fowls were filled with their fleſh.

Theſe verſes contain a farther deſcription of that terrible deſtruction with which Papal Rome ſhall be finally overthrown. So many ſhall fall in the field of battle, that their unburied carcaſes ſhall become food to the birds of prey. This ſhall be the caſe with the dead bodies of men of all ranks, from the greateſt kings down to the meaneſt ſlaves. Their number ſhall be ſo great, that if all the ravenous birds under the whole heaven were collected together they might gorge themſelves with their carcaſes. The kings of the earth, the rulers of the darkneſs of this age; and the Papal hierarchy, the ſpiritual wickedneſs in heavenly places; two of the claſſes of Chriſt's enemies, ſhall be completely overthrown in this battel.

In verſe 20th, both the beaſt and the falſe prophet are mentioned. The beaſt is the Papal hierarchy, or civil conſtitution of Rome. The falſe prophet is the Pope, conſidered individually and perſonally as the ſupreme governor in that kingdom. This falſe prophet is not Mahomet, as ſome have imagined. No part of the context has any reference to Mahomet, and none of the qualities aſcribed to the falſe prophet in this verſe correſpond to the character of Mahomet; but they all exactly agree

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agree to that of the Pope of Rome, and the context relates to him. This falſe prophet wrought miracles before the beaſt, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image. Mahomet wrought no miracles to promote the ſuperſtition and idolatry of Popery. On the contrary, he wrecked his keeneſt vengeance on the votaries of Rome for their idolatry. But the Pope was diſtinguiſhed by working many falſe miracles, to deceive them that had the mark of the beaſt, and them that worſhipped his image. By theſe he greatly promoted the ſuperſtitions of Popery. And the whole context treats of the beaſt, and of the kings of the earth, to whom the Pope ſtands in the neareſt relation. At that period the Papal hierarchy ſhall be diſſolved for ever; the Roman empire ſhall never more riſe up in any other form of government; and the Popes, as the laſt head of government, ſhall go into endleſs perdition with it. When he and his kingdom ſhall be completely overthrown, it ſhall then fully appear that he was a falſe prophet; ſince that kingdom is totally overthrown, which he had often declared ſhould continue to the end of the world, and ſhould triumph over all thoſe Chriſtians whom he contemptuouſly denominated heretics. The adherents of Rome ſhall then be ſlain in the way pre-

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dicted in the ſacred ſcriptures. And it ſhall appear that the time and manner of their final overthrow are a fulfillment of the ſcripture prophecies concerning the deſtruction of the kings of the earth and the rulers, who take counſel together againſt the Lord and his Chriſt.

CHAP.

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CHAP. XX.

VISION XIII.

Verſes 1ſt,—5th. AND I ſaw an angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand. And he laid hold on the dragon that old ſerpent, which is the devil and Satan, and bound him a thouſand years, and caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled; and after that he muſt be looſed a little ſeaſon. And I ſaw thrones, and they ſat upon them, and judgement was given unto them: and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, nei-

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ther had received his mark upon their foreheads, or in their hands: and they lived and reigned with Chriſt a thouſand years. But the reſt of the dead lived not again until the thouſand years were finiſhed. This is the firſt reſurrection.

This chapter contains predictions of the millennium, of the ſtate of the world after the millennium, of the general reſurrection, of the final judgement, and of the different ſituations of men in a future ſtate. Theſe are grand and intereſting ſubjects to mankind.

Theſe five verſes contain a compendious view of the millennium, which is exhibited at full length in the two following chapters. Previous to a particular explanation of them, it will be highly proper, on a ſubject ſo little underſtood by one part of mankind, and ſo groſsly miſunderſtood by another part of them, that I ſhould ſhew what is meant by the millennium, at what time it ſhall commence, and how long it ſhall continue.

For the information of thoſe readers who underſtand not the Latin language, let it be obſerved, that the word millennium is compounded of two Latin words, which ſignify a thouſand years. And that this term ſignifies that period of a thouſand years, in

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in which Chriſtians ſhall reign with Chriſt on earth, as predicted in verſe 4th.

By the millennium, I do not underſtand ſuch a ſtate as accords to any of the many ſuperſtitious and enthuſiaſtic deſcriptions of the renovation of this earth after the general conflagration, of the firſt reſurrection of the bodies of the ſaints to live again for a thouſand years upon that renovated earth, and of the perſonal reign of Chriſt for a thouſand years on earth; which have been publiſhed to the world, even by men of conſiderable note. Theſe conjectures I reject, becauſe there is no foundation for them in ſcripture; and they are highly unreaſonable and improbable in themſelves, ſo far as we are capable of judging on ſuch a ſubject. But, by the millennium I underſtand a triumphant ſtate of the kingdom of God or true religion of Jeſus on earth for a thouſand years. This kingdom of God is righteouſneſs, truth, peace, and joy in the Holy Ghoſt. This kingdom, conſiſting of theſe four conſtituent parts, ſhall be in a triumphant ſtate during the whole millennium. Then mankind ſhall in a very high degree be freed from ignorance and error; and ſhall love, ſtudy, and know the truth, on every ſubject in which they have any concern, and eſpecially on the ſubject of religion. Univerſal righteouſneſs ſhall prevail. They ſhall pay that regard to the perfect and meritorious righteouſneſs of Chriſt, which accords to truth,

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truth, to the perfection of the divine law, to the infinitude of divine juſtice, to its own perfection, to their need of it, and to the gracious purpoſe of God in ſending Chriſt into this world to fulfill all righteouſneſs. They ſhall love and practiſe righteouſneſs to God, to their brethren of mankind, to all the creatures of God with whom they have intercourſe, and to themſelves, in all its branches: and they ſhall make perpetual progreſs in truth and righteouſneſs. Univerſal peace ſhall prevail on the earth. Men, as individuals, ſhall enjoy peace with God, and peace of conſcience; as connected in ſociety, they ſhall live in peace with their neighbours, whether in ſmaller or larger ſocieties. Private quarrels and public wars ſhall ceaſe to the ends of the earth. "They ſhall beat their "ſwords into plough ſhares, and their ſpears into "pruning hooks; nation ſhall not lift up ſword a-"gainſt nation, neither ſhall they learn war any "more." The brute creation, treated with gentleneſs by men, ſhall become much more gentle and harmleſs to them and to one another than they are now. "The wolf alſo ſhall dwell with "the lamb, and the leopard ſhall lie down with "the kid, and the calf and the young lion and "the fatling together, and a young child ſhall "lead them."

Univerſal joy ſhall abound. That joy which is pure and exalted happineſs, that joy which is congenial

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genial to a mind renewed and ſanctified by the Holy Ghoſt." For "the fruit of the Spirit is joy." That joy, which proceeds from the belief, love, and obedience of the truths revealed in ſcripture by the Holy Ghoſt; that joy, which ſhall accord with peculiar fitneſs to that triumphant ſtate of Chriſtianity, in which men will be ſo much under the influence of the Holy Spirit, that the law of God will be written on their hearts. Not only ſhall all public affairs be conducted with proſperity and joy, but individuals ſhall alſo be happy. They ſhall be bleſſed with that joy, which is inſeparable from high attainments in truth, righteouſneſs, and peace. "Happy is the man that "findeth wiſdom, and the man that getteth un- "derſtanding."

Such, in a certain degree, ſhall be the ſituation of the whole world during theſe thouſand years; and in a very high degree of every part of it, except that ſtiled Gog and Magog in verſe 8th, which ſhall be explained in the commentary on that verſe.

On this part of the ſubject it is unneceſſary to enlarge in this place. The nature of the millenium will be illuſtrated more fully in its proper place, when we come to conſider thoſe predictions of this book, which at once foretell and deſcribe this glorious ſtate of the church of Chriſt and of the world.

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In the mean time, it may not be improper to obſerve, that if God were to reveal a ſyſtem of religion to men, it is not poſſible for man to conceive a ſyſtem more fit for God to reveal or man to receive, than a ſyſtem of truth, righteouſneſs, peace, and joy,—That, if Chriſtianity, which is this ſyſtem, is a religion from God, of which full evidence is afforded, it is certain that it cannot come to nought, that men and devils cannot overthrow it, but that it muſt prevail over all oppoſition, and become triumphant in the moſt proper ſeaſon. Is it not reaſonable to hope, that truth, righteouſneſs, and joy, ſhall prevail over ignorance, vice, and miſery in ſome age of the world? Does not the progreſs of arts, knowledge, and commerce in the world for the two centuries ſince the Reformation, render it highly probable that two more, with that accelerated motion which is the conſequence of progreſſive improvements, ſhall bring the world to that ſtate of knowledge, righteouſneſs, peace, and joy? Is it an improbable ſuppoſition, that in the progreſs of ſociety men ſhall ſee the folly and the loſs of private contentions and of public wars? Conſidering how much the rigour and violence of private feuds and of public wars have been mitigated for the two laſt centuries, is is not highly probable that the progreſs of civilization and of Chriſtianity may nearly deſtroy them in two centuries more? Are there not in fact ma-

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ny examples of wiſe and good men who enjoy a high degree of happineſs in this world in outward ſituations not the moſt proſperous? Have there not been many, are there not many perſons ſtill in the world, whoſe ſerenity, cheerfulneſs, and joy ſpeak the language of the prophet, "Although "the fig-tree ſhall not bloſſom, neither ſhall fruit "be in the vines, the labour of the olive ſhall "fail, and the fields ſhall yield no meat, the flock "ſhall be cut off from the fold, and there ſhall be "no herd in the ſtall: yet I will rejoice in the "Lord, I will joy in the God of my ſalvation." Is it not therefore highly probable, that when wiſe and good men become numerous in the world, joy and happineſs will abound in it; more eſpecially when the peace and proſperity of their outward ſituation ſhall be ſo favourable to that joy which flows from an enlightened underſtanding and a purified heart.

Before fixing the commencement of the millennium, it will be beſt to fix the time of its continuance, as one argument for the time of its commencement will be drawn from that of its continuance.

In this chapter, which predicts the millennium, it is repeatedly ſaid, in the moſt expreſs and plain terms, that it ſhall continue for a thouſand years. It is ſaid verſe 2d, "that Satan ſhould be "bound a thouſand years;" verſe 3d, "that he

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"ſhould deceive the nations no more till the "thouſand years ſhould be fulfilled;" verſe 4th, "that the ſaints ſhould live and reign with Chriſt "a thouſand years; verſe 5th, "that the reſt of "the dead lived not again until the thouſand "years were finiſhed;" verſe 6th, "that thoſe who "have part in the firſt reſurrection ſhall reign with "Chriſt a thouſand years;" and verſe 7th, "that "when the thouſand years are expired Satan "ſhall be looſed out of his priſon."

As the prophecy expreſly limits the continuance of the millenium to a thouſand years, the only ground of doubt, and the only queſtion which hath ariſen or can ariſe on this part of the ſubject is, whether theſe thouſand years are to be underſtood literally for a thouſand civil years, or for a thouſand prophetic years, which would make 360,000 civil years? From the idiom of ſymbolical language it is quite clear, that a thouſand years in this paſſage ſignify a thouſand civil years. *A year* is not uſed as a ſymbol or character in the ſymbolical language. If it is ever uſed at all, it is in a way ſimilar to a metaphor in alphabetical language.—The reaſon of this is interwoven with the very conſtruction of the ſymbolical language. In it the leſſer is always the ſymbol for the larger of any thing of the ſame or of a ſimilar kind, becauſe, when the ſymbols were originally painted or engraven, if they had been large they would have

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have taken up too much room on the tables on which they were drawn. Hence, from the analogy of the written language, the leſſer was uſed in the ſpoken language to ſignify the greater. Thus, a *day*, which is the complete revolution of the earth round its own axis, is the ſymbol for a *year*, which is the complete revolution of the earth round the ecliptic. The leſſer revolution is the ſymbol for the greater revolution of the ſame kind. But, in that very early age of ſociety in which the ſymbolical language was formed, the ſtate of aſtronomical knowledge did not lead men to perceive any greater revolutions of the earth by which time is meaſured; and for which a year, as the leſſer revolution, might have been the proper ſymbolical character. Accordingly, in fact the word which expreſſes the civil year, (ἔτη), which is the word in the whole of this paſſage, does not appear to be uſed as a ſymbol by any of the prophets, either in the Old or New Teſtament. If they predicted a very long period of time for which a year might be a more convenient ſymbol than a day, they always take another word than a year to ſignify 360 prophetic days, or as many civil years. Thus Daniel, vii. 25. uſes "a "time and times and the dividing of time," and John, Revel. xii. 14. "a time and times and half "a time." The only apparent exception from this fact that I have ever found in prophetic

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writings, is ch. ix. 15. of this book. "And the four "angels were looſed, which were prepared for an "hour and a day, and a month and a *year*, for to "ſlay the third part of men." But this exception is only apparent, for the word in the original which is tranſlated *year* in this paſſage is very different from the one tranſlated year in chap. xx. In chap. ix. it is ἐνιαυτὸς, which properly ſignifies a revolution, that which returns again into itſelf, and ought to have been tranſlated a *revolution* in that place. But, in all the ſix verſes in chap. xx. where the word years occurs, it is ἔτη in the original, which is the proper word for years in the Greek language.

It ſeems alſo to be agreeable to the idiom of the ſymbolical or prophetic language, that whenever the ſame period of time is repeated in the ſame continued narration, a *different* ſymbol, but which ſignifies the ſame length of time, is uſed at each repetition: for this good reaſon, that by comparing one of them with another, and finding their exact agreement in ſenſe, though different in ſound, we may learn with certainty the period of time which they ſignify. Thus, chap. xi. 2, 3. 42 months and 1260 days are uſed to ſignify the ſame period of time, even 1243 civil years, as was formerly ſhewn, and, in chap. xii. 6, 14, 1260 days, and a time and times and half a time, are uſed to ſignify the ſame period of time. But in literal

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literal or common language the very reverſe is the caſe: in order to prevent ambiguity, whenever the ſame period of time is repeated in a continued narrative, the ſame terms are uſed to expreſs it at each repetition. It is not expreſſed in days in one part of the narrative, in weeks, months, or years in other parts of it. But, in chap. xx. though the period of the millennium is ſix times repeated in verſes 2d, 3d, 4th, 5th, 6th, 7th, it is always expreſſed without variation by "*a thouſand years.*" For theſe two reaſons, together with another which cannot be ſtated with propriety and force until it hath been firſt produced in proof of the time of the commencement of the millennium, I am as fully convinced as language can make me, that the continuance of the millennium ſhall be for one thouſand civil yeaas.

But, let it be obſerved that the church of Chriſt ſhall not be oppreſſed nor overcome by her enemies when thoſe thouſand years ſhall expire. She ſhall continue triumphant to the end of the world; and for ever in a future ſtate. For, in ch. xxii. 5. which reſpects the millennium ſtate, as ſhall be ſhewn in its place, it is ſaid, "the ſervants of God ſhall "reign for ever and ever." But, by the millennium is meant, that for theſe thouſand years no attempt whatever ſhall be made to diſturb the peace and interrupt the proſperity of the church of Chriſt and of the world, that there ſhall be no perſecutions

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perſecutions nor wars on the whole earth: but, at the end of theſe thouſand years, certain perſons ſtiled Gog and Magog, inſtigated by the Devil, ſhall attack the church of Chriſt, and by bloody wars ſhall diſturb the peace of the whole world for a ſhort time; but, that they ſhall be diſappointed in their wicked attempts, and totally deſtroyed. And, that by their deſtruction the church of Chriſt and the world ſhall be left in a ſtate of complete and final triumph and peace. Theſe particulars will be illuſtrated in the commentary on verſes 7th, 8th, 9th, and 10th.

It now only remains, that I ſhould ſhew at what time the millennium ſhall begin. That it ſhall begin with the year of Chriſt 2000, will I hope clearly appear to every candid and intelligent reader, from the following evidence. From chap. xix. 11. to chap. xx. 4. there is a cloſe and continued narrative of the laſt and bloody wars in which the enemies of Chriſt's church ſhall be overthrown, and at the termination of which the triumphant ſtate of his church ſhall commence. In that narrative, chap. xix. 12. Chriſt is repreſented with many crowns on his head; chap. xix. 19, 20. the kings of the earth, the beaſt, and the falſe prophet are repreſented as killed; chap. xx. 1, 2. Satan, the third claſs of Chriſt's enemies, is repreſented as chained in hell for a thouſand years; chap. xix. 14. the armies in heaven, or ſaints,

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ſaints, are repreſented as following Chriſt; and chap, xx. 4. theſe ſaints are repreſented as placed upon thrones, and reigning with Chriſt a thouſand years.

This connection to ſome perſons may appear to be broken by the intervention of the diviſion of the xx. chapter. But let ſuch perſons be informed, that they ought to judge of the connection of the narrative by the ſenſe, and in doing ſo, they ought not ſo much as to ſuppoſe the intervention of a diviſion by the chapter. There were no diviſions by chapters and verſes in the original manuſcripts of the ſacred ſcriptures; but theſe were introduced in latter times, in order to aſſiſt men in making and finding citations from ſcripture with more expedition and certainty. The chapters are not always made at the moſt proper places, which is the caſe with this xx. chapter.

As therefore this is a very cloſe connected narrative, the events contained in it muſt happen in the order in which they are narrated; and conſequently, the millennium muſt commence immediately upon the final overthrow of Papal Rome. But, it was formerly ſhewn in its proper place, that Papal Rome ſhall be completely overthrown in the end of the year of Chriſt 1999. The millennium, therefore, which both in the order of this prophecy and in the nature of the thing, follows cloſe upon the overthrow of Papal Rome, muſt

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commence in the beginning of the year of Chriſt 2000.

On account of the prevalence of true religion and the total reſt from wars in it, the millennium is as it were the great ſabbath of the whole earth. The ſeventh part of time was ſet apart by the Almighty for a ſabbath to men: But, the year of Chriſt 2000 is the firſt year of the ſeventh millennary of the world. At that time, 6000 years from the creation of the world will be run. Through the whole ſcriptures, both of the Old and New Teſtament, there is a ſtriking typical repreſentation of ſome great and important ſabbath, as a great ſeptenary that has not yet taken place, and which evidently appears to be the millennarian ſeptenary, as the great ſabbath of the whole earth. Thus, Gen. ii. 3. "God bleſſed the ſeventh day, and "ſanctified it." Exod. xx. 8,—11. The appointment of the ſeventh day as the weekly ſabbath was renewed in a moſt ſolemn manner. Levit. xxv. 1,—7. every ſeventh year was appointed a ſabbatical year; and Levit. xxv. 8, 9. the commencement of the year of jubilee, which was every fiftieth year, was to be fixed by the running of a ſeptenary of ſabbatical years: "And thou ſhalt "number ſeven ſabbaths of years unto thee, ſeven "years, and the ſpace of the ſeven ſabbaths of "years ſhall be unto thee forty and nine years." The number ſeven, becauſe uſed in ſcripture to complete

complete all the ſacred diviſions of time, was regarded by the Jews as the ſymbol of perfection, and is uſed in this ſenſe in ſcripture. Thus, the ſeven ſpirits mentioned in this book ſignify the perfect ſpirit of God. And all the parts of this book are divided into ſevens; the ſeven churches, the ſeven ſtars, the ſeven golden candleſticks, the ſeven angels, the ſeven ſeals, the ſeven trumpets, the ſeven vials, and the ſeven thunders. Is it ever to be ſuppoſed that all theſe events which are interwoven with the Moſaic diſpenſation, which was ſymbolical or typical itſelf, and which are introduced into the New Teſtament, and abound ſo much in this book of Revelation, have no antitype to correſpond to them, no great ſabbatical ſeptenary to which they all point, and in which they ſhall all be accompliſhed? Is it not highly probable that they are all typical of the ſeventh millennary of the earth, which is the great ſabbath?

There are alſo two particular paſſages of the New Teſtament which ſeem to point to the millennium as the great ſabbath or millennarian ſeptenary of the earth. The firſt is Heb. iv. 9. "There remaineth therefore a *reſt* to the people of God." The word tranſlated *reſt* is σαββατισμος, which ſignifies a *ſabbatiſm*, or ſuch a reſt as the ſabbath is. From the context, it is evident that this ſabbatiſm which remains for the people of

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God, is on this earth, and of a ſpiritual or religious kind. It is alſo remarkable, that when in the context the apoſtle ſpeaks of the reſt unto which Joſhua introduced the Iſraelites in the land of Canaan after their toils and travels in the wilderneſs, he always uſes the word καταπαυσις. But, when he ſpeaks of the reſt which remaineth for the people of God, of which that of the Iſraelites in Canaan after their trials in the wilderneſs was typical, he changes the expreſſion, and takes the word σαββατισμος, which is a word more peculiarly ſuited to a religious reſt.

The other paſſage is 2 Pet. iii. 8. "But beloved, "be not ignorant of this *one thing*, that one day is "with the Lord as a thouſand years, and a thou- "ſand years as one day." From the whole of that chapter, to which the reader is deſired to pay particular attention, it is evident that the apoſtle informs Chriſtians, that in the laſt days perſons ſhould ariſe who ſhould ſcoff at the ſcriptural predictions of the millennium, of the diſſolution of this world, and of the final judgement, ſaying, Where is the promiſe of Chriſt's coming in either of theſe ways? For, ſince the fathers fell aſleep all things continue as they were from the beginning? With reſpect to both theſe ways in which Chriſt ſhall come, the apoſtle furniſhes Chriſtians with a full anſwer to that objection of theſe ſcoffers, and with a ſolid foundation for their hope of the accompliſhment

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compliſhment of theſe promiſes, in the time fixed by the councils of heaven. Theſe he ſtates in verſes 8th, 9th, when he ſays, "But beloved be "not ignorant of this one thing, that one day is "with the Lord as a thouſand years, and a thou- "ſand years as one day: The Lord is not ſlack "concerning his promiſe, (as ſome men count "ſlackneſs), but is long-ſuffering to us ward, not "willing that any ſhould periſh, but that all ſhould "come to repentance." The expreſſions uſed by the apoſtle evidently ſhew, that the context refers both to the millennium and to the general judgement. Verſes 7th, 10th, 11th, and 12th, evidently refer to the conflagration and diſſolution of this earth, and to the general judgement; and verſe 13th evidently refers to the millennium: "Never- "theleſs," ſays he, or though all theſe things ſhall happen, yet before they happen "we according to "his promiſe look for new heavens and a new "earth, wherein dwelleth righteouſneſs." In this verſe he tells us, that his hope of the new heavens and the new earth is founded upon the promiſe of God. That promiſe is made, and recorded in Iſ. lxv. 17. "For behold I create new heavens and a "new earth, and the former ſhall not be remem- "bered nor come unto mind." The ſame account is given of the millennium, Rev. xxi. 1. "And I ſaw "a new heaven and a new earth, for the firſt hea- "ven and the firſt earth were paſſed away." Both

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theſe paſſages are deſcriptions of the millennium ſtate, and make parts of two very long and full predictions of it, as ſhall be ſhewn in its proper place in the commentary on chap. xxi. 1. Therefore as his hope was founded upon that promiſe, and as that promiſe relates to the millennium ſtate ſolely, as the whole lxv. chapter of Iſaiah does, the apoſtle muſt certainly mean the millennium ſtate in the 13th verſe; for it is not hope but preſumption, whenever the expectation extends beyond the promiſe. Hence, connected with the promiſe of the millennium, he ſays, Beloved there is one particular thing of which you ought not to be ignorant, which is this, "that one day is with the Lord "as a thouſand years." Recollect that God created the world in ſix days, and ſanctified the ſeventh day for a ſabbath. Every one of theſe days is the ſymbol of a thouſand years. Let men therefore wait with patience, until ſix thouſand years, typified by the ſix days in which God made this world, ſhall be fully run; and then the ſeventh millennary, typified by the ſeventh or ſabbath day, ſhall commence. This is "Chriſt's reſt, which "ſhall be glorious," Iſaiah ii. 10. "the ſabba- "tiſm which yet remaineth for the people of "God," Heb. iv. 9. and that millennium repreſented by Iſaiah and John, by "the new heaven "and the new earth." Count in this way, and you have no reaſon to complain that the Lord is

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ſlack concerning his promiſe, that promiſe on which we hope for the new heaven and the new earth. Let the ſcoffers count in this way, and they ſhall ſee that they have no reaſon to complain that all things continue as they were; becauſe by this rule of counting, the time is yet very diſtant when "all things ſhall be made new," according to the promiſe of God. This is not a general expreſſion for the comprehenſive view which God takes of all time paſt, preſent, and future. However true it is in that ſenſe that one day is with the Lord as a thouſand years, and a thouſand years as one day, yet in that ſenſe it could not have ſerved the purpoſe for which the apoſtle uſed it, nor have accorded to the very particular manner in which he expreſſed it. The two purpoſes for which he uſed it were, firſt, to ſupport the faith and patience of Chriſtians, and next, to anſwer the objections of ſcoffers relative to the commencement of the millennium.

However true it is that all time is ever preſent to God, and to the Eternal the difference between the length of a day and of a thouſand years is very inconſiderable, yet it is not by what time is or appears to God, but what it is or appears to themſelves, that the conduct both of Chriſtians and of ſcoffers will be regulated. If the time for accompliſhing the promiſe were left indefinite, ſuch a view of time in relation to God would tend rather

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to increaſe the objections of ſcoffers and the doubts of Chriſtians, becauſe they could know but that one year might be with the Lord as ten thouſand years as well as one thouſand years; and thus, that the millennium might be at ſo vaſt a diſtance that it would become inviſible to the human eye, and thought might loſe itſelf in the countleſs revolutions of time. It is only when a perſon does not perform his promiſe at the promiſed time, that thoſe to whom the promiſe was made have reaſon to complain that he is ſlack concerning his promiſe. When, therefore, the apoſtle uſes theſe words to ſhew men that God is not ſlack concerning his promiſe of the millennium, it is evident, that by them he ſhews that the definite and determinate time in which God had promiſed that this kingdom of Chriſt's ſhould come, is not yet arrived. Six thouſand years, correſpondent to the ſix days in which God created the world, have not yet run out; the time, therefore, typified by the ſeventh or ſabbath, which is the promiſed time of the millennium, is not yet come. If that time had been paſt and the promiſe not fulfilled, Chriſtians might have had ſome reaſon to doubt, and ſcoffers to mock: but as that is not the caſe, the doubts of the one and the ſcoffs of the other are both unreaſonable.

The manner of the apoſtle's expreſſion alſo fixes to it the ſenſe in which I have explained it. He ſays,

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ſays, Be not ignorant of this *one thing*, that one day is with the Lord as a thouſand years, and a thouſand years as one day. By this expreſſion, *this one thing*, he plainly ſhews, that it is not uſed as a general expreſſion; for in that way it is as true, and might as well be ſaid, that one day is with the Lord as a million of years. To ſhew that he uſed the expreſſion in a very particular ſenſe, the apoſtle repeats it, "that a thouſand years are as one "day." It is highly probable, that it is in reference to ſome ſuch diviſions of time as the ages of the world into ſeven millennaries, and the ſeventh of theſe a ſabbatiſm, that ſix days were ſpent in the creation of the world, and that the ſeventh was ſanctified for a ſabbath. The almighty Creator could have made the world in a moment, as eaſily as in ſix days; and for any thing which we know, another day or another proportion of time might have been as fit for a ſabbath as the ſeventh.

By all theſe arguments united, I am convinced that the millennium will commence with the firſt year of the ſeventh millennary of the world, which, according to the beſt chronologies, will correſpond to the two thouſandth year of Chriſt.

It is thus alſo upon principles of chronology, interwoven with the predictions of ſcripture, that the true year of the birth of Chriſt may be aſcertained. Every reader will give that aſſent to the concluſion,

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concluſion, which correſponds to the impreſſion which theſe arguments make upon his mind.

This argument which fixes the commencement to the beginning of the ſeventh millennary of the world, as the great ſabbath of the whole earth, on the ſame principle fixes its endurance to one thouſand years. For "one day is with the Lord as a "thouſand years, and a thouſand years as one "day."

In the firſt three verſes of this chapter, it is predicted, in very plain ſymbolical language, that the Devil ſhall be confined to hell, and reſtrained from deceiving mankind for the ſpace of a thouſand years. His reſtraint ſhall begin and end with the millennium.

It is ſaid "he ſhall deceive the *nations* no more" during that time. Ever ſince the day in which the Devil tempted and deceived Adam and Eve, he hath been employed in tempting mankind. But, it was only the nations as diſtinguiſhed from the people of God, that he deceived to their own deſtruction. The ſaints he tempted, but could not thus deceive theſe elect ones. But, for theſe thouſand years he ſhall be reſtrained from deceiving even the nations. Then the Devil, as the laſt enemy of Chriſtians ſhall be vanquiſhed. When theſe thouſand years are expired, he ſhall be looſed from this reſtraint for a little ſeaſon, about the beginning

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ning of the year of Chriſt three thouſand and one.

Until that time, all the periods of time are fixed in this book with the moſt exact preciſion: but after the end of the millennium, they are mentioned in general and indefinite terms. It is ſaid, "He ſhall be looſed for a little ſeaſon," or ſhort time. Relative time is denominated long or ſhort, according to the length of the period of time with which it is compared. But, not being told with what period of time this little ſeaſon is compared, it is to us very indefinite. As the preciſion in fixing all former times in this book was a proof of its inſpiration, ſo when the events approach near the end of the world, the leaving of times indefinite, as in this verſe, is alſo a proof of its inſpiration; becauſe, whatever certainty it gives us of the times of other events, it leaves us in that uncertainty of the preciſe time of the end of the world, which accords to the declaration of Chriſt himſelf on that ſubject, Matth. xxiv. 46. "But of that day and hour "knoweth no man, no not the angels of heaven, "but my Father only."

It is evident from the context, that the *armies* in heaven, mentioned in chap. xix. 14. are the *they* whom John ſaw ſitting on thrones in verſe 4th of this chapter. At the commencement of the millennium, the armies in heaven, that is, the ſaints, ſhall be raiſed to a triumphant and dignified ſtate,

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represented by the symbol of being seated on thrones. Of this triumphant state of the church Christ speaks to his disciples, in terms very similar to those used in this verse, Matth. xix. 27. "Verily I say unto you, that ye who have followed "me in the regeneration, when the Son of man "shall sit on the throne of his glory, ye also shall "sit upon twelve thrones, judging the twelve "tribes of Israel."

Not only shall the saints be raised to a triumphant state, but judgement shall also be given unto them. The promise which was made to the martyrs who suffered under Heathen Rome, chap. vi. 9, 10, 11. shall be fully accomplished. They prayed that God would judge and avenge their blood on them who dwell on the earth. And it was promised unto them that white robes should be given unto them, but that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were should be fulfilled. Their fellow servants are killed under Papal Rome, and they shall not be fulfilled until the last martyrs shall be slain by Rome. At the commencement of the millennium, it shall then appear that vengeance had been brought both upon Heathen and Papal Rome for the blood of the martyrs, and by the overthrow of all their enemies and the prosperity of the church, that the decided judgement of God had been given

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en in favours of that cauſe to which they had borne faithful teſtimony.

In what reſpect judgement ſhould be given unto them, and they ſhould be placed on thrones, the following words in ver. 4th farther predict and illuſtrate. "And I ſaw the ſouls of them that were "beheaded for the witneſs of Jeſus, and for the word "of God, and which had not worſhipped the beaſt, "neither his image, neither had received his mark "upon their foreheads, or in their hands, and they "lived and reigned with Chriſt a thouſand years." Some have underſtood theſe words, as a prediction that the martyrs who were ſlain under Heathen and Papal Rome ſhall be raiſed to life from their graves at the commencement of the millennium, and ſhall perſonally reign with Chriſt on earth for a thouſand years. Even if the language of this paſſage had been much ſtronger in favours of a real reſurrection of the martyrs at that time than it is, there are ſo many unanſwerable objections againſt ſuch a reſurrection at that time, that it would not be eaſy to make candid and intelligent men to underſtand the words in that ſenſe, if they could poſſibly bear any other. Does not ſcripture aſſure us, that the ſouls of departed ſaints are with Chriſt in heaven, which is a ſituation far better than any ſtate on this earth? Could it be any triumph or exaltation to them, to be brought down from ſuch exalted ſociety and bliſs in heaven, to

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dwell for a thouſand years on earth, even in the millennium ſtate?

But the words, as a ſymbolical repreſentation, do not contain the ſlighteſt hint of a real reſurrection. John ſpeaks expreſly of the *ſouls* of the martyrs, but not one word of their *bodies*. But, a real reſurrection can reſpect the bodies only; for the ſouls are neither dead nor buried, nor ſubject to either death or burial. They are ſaid to *live* and reign with Chriſt a thouſand years. Though it is highly probable, both from the language of ſcripture and from the nature of the thing, that the ordinary length of the life of man ſhall be much longer in the millennium period than it is at preſent, yet we have no reaſon to believe that individuals ſhall live for a thouſand years in that period. Theſe, therefore, who are to live ſo long, muſt not be regarded as individual perſons, but as a ſociety or ſucceſſion of men who are well typified by the martyrs of Jeſus.

The language in this place is very ſimilar to that which is uſed with reſpect to the two witneſſes in ch. xi. In ch. xi. 3. it is ſaid, "And I will give power "unto my two witneſſes, and they ſhall propheſy a "thouſand two hundred and threeſcore days, "clothed in ſackcloth." It was formerly ſhewn in its place, that theſe two witneſſes were not two individual witneſſes; but that they were a ſucceſſion of martyrs, and that not any individual two of

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of them were to live or propheſy for 1243 years, but that the whole ſucceſſion of them ſhould propheſy for that time. From verſe 7th to 13th, theſe witneſſes are repreſented as killed, lying dead three days and an half, and afterwards riſing to life again. Verſe 11th, "And after three days and an "half, the ſpirit of life from God entered into "them, and they *ſtood* upon their *feet*, and great "fear fell upon them that ſaw them." This account of the reſurrection of the two witneſſes is much more like a perſonal and real reſurrection than the one now under our view: becauſe it is expreſsly ſaid, that their *bodies* were dead, that the ſpirit of *life* entered into them, and that they *ſtood* on their *feet*. Yet, as hath been ſhewn in that place, and hath been proven long ago by the event, that reſurrection of the two witneſſes to life was the revival of their teſtimony to the truth as it is in Jeſus, which happened at the glorious Reformation, exactly three years and an half after the witneſſes for the truth had been ſilenced. Is it not therefore reaſonable to underſtand the deſcription in chap. xx. in a ſimilar ſenſe? Is it not contrary to all the rules of juſt criticiſm, to underſtand two ſimilar deſcriptions in the ſame book, in oppoſite, or even not in ſimilar ſenſes?

The true meaning therefore of this ſymbolical repreſentation is this. At that period, the world ſhall be peopled with men of the ſame ſpirit and

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character with the real martyrs of Chriſt; with men, who like them ſhall call no man on earth maſter in matters of religion; who, free from the fetters of ſuperſtition and idolatry, and regarding the ſacred rights of conſcience, ſhall regulate their faith, worſhip, and conduct, by the infallible ſtandard of the word of God. Men of this character ſhall in ſucceſſion live on earth, and enjoy a ſtate of great purity and joy, for a thouſand years. The martyrs may be ſaid alſo to live and reign with Chriſt during that period, on account of the very high but unſuperſtitious reſpect which the inhabitants of that age ſhall pay to their memories, and the warm gratitude which they ſhall feel for thoſe good and undaunted men, who adhering to the teſtimony of Jeſus and the word of God, at the expence of their fame, fortunes, liberty, and lives, were the intelligent and voluntary inſtruments in the hand of God of tranſmitting to them, through the long and bloody ſpace of 1243 years, that divine religion which they enjoy in ſuch purity, peace, and plenty. They will pay very high reſpect to the memory of all thoſe men, who in the preceding period adhered to the goſpel of Jeſus in its ſcriptural purity and ſimplicity, whether they were called to ſuffer for their faith or not; as the called, faithful, and choſen ſoldiers of Jeſus, who clothed in the Chriſtian armour had combated and overcome principalities, powers, the rulers of the

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the darkneſs of this age, and ſpiritual wickednesſes in heavenly places. For, thus vanquiſhed, none of theſe enemies ſhall attack or annoy the men of the millennium age.

Beſides the martyrs who died either violent or natural deaths in the preceding period, many others of a very different deſcription died, and many of them as violent deaths as any of the martyrs. All theſe wicked men, eſpecially thoſe who oppoſed Chriſtianity and perſecuted Chriſtians, are called "the reſt of the dead," in verſe 5th. Theſe lived not again until the thouſand years were ended. No men reſembling them ſhall live upon the earth to corrupt or diſturb the purity and peace of the church, or of the world, until theſe thouſand years ſhall be expired. Then, a race of men reſembling them in attacking the church of Chriſt, and in diſturbing the peace of the world by bloody wars, ſhall ariſe in the armies of Gog and Magog, which ſhall be ſhewn in the commentary on verſes 8th, 9th.

For theſe thouſand years the memory of theſe wicked men ſhall be buried in the deepeſt oblivion. Theſe butchers of mankind, who in preceding ages were famed as heroes, for robbing individuals and nations of their moſt valuable property, and for deluging the world in human blood; theſe heads of churches and ſects who were famed as oracles for leading men aſide from the oracles of God,

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God, ſhall all appear ſo contemptible in the eyes of the enlightened and purified inhabitants of the millennium age, that they cannot extol their memories. Totally free of malice and revenge, theſe good men will not reproach the memory of even theſe peſts of the preceding period of ſociety. Unable to praiſe, and unwilling to reproach them, their memories ſhall be buried in the deepeſt oblivion. Let not therefore the deſire of fame prompt the ſtateſman or the churchman, in this age, to do any thing ſinful in itſelf to accompliſh his purpoſes. If he is a bad man, however high his rank, great his power, or enlarged his abilities, the time will come, even in this world, when the fame of the meaneſt ſervants of God ſhall far outſhine his. When his name ſhall be entirely forgotten among men, "the righteous ſhall be had in everlaſting "remembrance."

Of this millennium ſtate John ſays, "This is the "firſt reſurrection." By this ſymbol he declares, that this period ſhall be ſo ſtriking a reſemblance of the ſtate of good men at the general reſurrection, that it may be called "the firſt reſurrection." At the general reſurrection, the bodies of good men ſhall be raiſed glorious, immortal, and ſpiritual; their ſouls ſhall be confirmed in wiſdom and goodneſs; the mutual influence of their ſouls and bodies ſhall preſerve and increaſe the vigour of both; their outward ſituation and their ſociety ſhall

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ſhall be very good; and from the union of all theſe, their happineſs ſhall be pure and exalted. In the millennium ſtate, ſomething reſembling all this ſhall take place. Men ſhall be ſpiritually alive, their intellectual and moral powers ſhall act as they ought to do. So cloſe is the connection between the body and the ſoul of man, and ſo powerful and permanent is their mutual influence, that the right diſpoſition of the minds of men hath the moſt natural tendency to prevent many bodily infirmities and diſeaſes, and to communicate to the body an uncommon degree of health, of vigour, and of beauty; more eſpecially, if the proper regulation of the mind takes place in the early ſtages of life, while the conſtitution and the features of the body are in the courſe of forming, and if it continues uniform and permanent. Many mental vices give the moſt violent ſtrokes to the conſtitution, and to the beauty of the body; and many virtues are the moſt ſovereign medicines. "Envy is the rottenneſs of the bones. A "merry heart doeth good like a medicine." In the millennium ſtate, when the minds of men ſhall be under ſuch good, early, and permanent regulation, it is highly probable that their bodies ſhall be healthful, vigorous, beautiful, and long-lived, to a degree of which at preſent we can form no adequate idea. This is plainly intimated in chap. xxi. 4. Iſaiah xxxiii. 24, and Iſaiah lxv.

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17,—25. which paſſages are all predictions of the millennium ſtate. A body and mind ſo well tempered and regulated muſt be mutually helpful to each other.

In the millennium, the outward ſituation of men muſt be very comfortable, for there ſhall be nothing to hurt in all God's holy mountain, and every man ſhall ſit under his own vine and under his own fig-tree unmoleſted. Their ſociety will be very good. They ſhall have the moſt pure and immediate communion with God and Chriſt, "for they are "the temple of the new Jeruſalem;" they ſhall aſſociate with good men only, for no wicked man ſhall ariſe until the thouſand years ſhall be expired, and righteouſneſs only dwelleth in the new heaven and the new earth.

How pure, exalted, and permanent, muſt be the happineſs of men of that character, placed in this ſituation, and bleſſed with ſuch ſociety? Is not their ſtate with propriety repreſented by the ſymbol of the firſt reſurrection? Can any thing give men a more juſt and lively repreſentation of the character, ſituation, ſociety, and happineſs of good men after the general reſurrection, than the millennium ſhall do?

This ſtate of the church of Chriſt, when the Jews with the fullneſs of the Gentiles ſhall be brought into it, the apoſtle Paul deſcribes in terms of the ſame import with a *reſurrection*, Rom. xi. 15. "For

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"For if the caſting away of them (the Jews) be "the reconciling of the world: what ſhall the re- "ceiving of them be but *life from the dead.*" The reader is deſired to conſider with attention the whole xxxvii. chapter of Ezekiel, which predicts and deſcribes this ſtate of the church and of the world at great length; eſpecially from verſe 1ſt to 14th, where it is repreſented at great length by the ſymbol of a *reſurrection.*

Verſe 6th.—Bleſſed and holy is he that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.

In this verſe, the apoſtle gives a moſt comprehenſive deſcription of the character and happineſs of true Chriſtians; eſpecially of thoſe who ſhall live in the millennium. They are holy. Renewed by the Spirit of God, they do not confine their regard to ſome only of the Chriſtian virtues, whilſt they neglect or counteract others of them, but they cultivate and practiſe every virtue in its proper place; and perpetually aſpire at higher attainments in them. They are bleſſed. In them, as in all the intelligent, moral, and religious creatures of God, holineſs and happineſs keep pace with

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each other. Their holineſs qualifies them for enjoying happineſs, and is itſelf one of the moſt eſſential ingredients in their bliſs.

On ſuch the ſecond death hath no power. In this chapter, verſe 14th, and in chap. xxi. 8. we are informed, that to be caſt into the lake of fire is the ſecond death. That is, the complete depravity and miſery of wicked men in hell is the ſecond death. The confirmed depravity of human nature, and that exquiſite miſery which is the conſequence of it in a future ſtate, are uniformly called death in ſcripture. Thus, Rom. vi. 23. "For the "wages of ſin is death;" Rom. viii. 6. "To be "carnally minded is death;" and James i. 5. "Sin "when finiſhed bringeth forth death." Such perſons, in common with all men, ſhall die the firſt death. Their bodies, ſeparated from their ſouls, ſhall for ſome time moulder in the duſt. But, they ſhall not be hurt of the ſecond death: Their ſouls and bodies ſhall be eternally free from all that depravity and miſery which form the vicious character and the woeful doom of wicked men in hell. So far from being confirmed in depravity and miſery in a future ſtate, they ſhall be holy and happy even in this world; and by ſuch a character and bleſſedneſs, they ſhall acquire the habits of holineſs and happineſs, which ſhall accompany them into the other world. For even here, "they ſhall be prieſts of God, and of Chriſt,

"and

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"and ſhall reign with him a thouſand years." This is a deſcription of the purity of their worſhip, and of the height of their triumph and proſperity during the millennium ſtate, which was repeatedly given in the ſame words in reference to that ſtate, in chap. i. 6. and chap. v. 10.

Theſe words contain a plain and ſtrong declaration of the divinity of Chriſt. The particle καὶ, which is tranſlated *and*, ſignifies alſo *even*; and the context ſhews, that it ought to have been rendered *even* in this place. Thus, "they ſhall be prieſts of "God, *even* of Chriſt, and ſhall reign with *him* a "thouſand years." That it ought to have been rendered thus, is evident from the following clauſe, "and ſhall reign with *him*." If God and Chriſt were not one, it would have been ſaid, "and "ſhall reign with *them*," (not with him). If the particle is rendered *even*, as the following clauſe ſhews it ought to be, then this is a plain declaration that God and Chriſt are one. Indeed the ſame concluſion will follow, whatever way the particle καὶ is rendered. If they are prieſts of Chriſt, as well as of God, Chriſt muſt be true God, becauſe religious worſhip is due to God only. If, after mentioning God and Chriſt, it is ſaid "they "ſhall reign with *him*," it is evident that God and Chriſt are conſidered as one. The approach of every Chriſtian to God in religious worſhip, in that ſtate, ſhall be ſo near, ſo pure, and ſo conſtant, that

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that they are compared to the prieſts who approached nearer to God in the temple than the people could do, who were ſtrictly holy, and who waited conſtantly on the miniſtrations of the temple. And their proſperity and triumph is beautifully expreſſed, by reigning with Chriſt.

Verſes 7th;—10*th*.—And when the thouſand years are expired, Satan ſhall be looſed out of his priſon. And ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the ſand of the ſea. And they went up on the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are, and ſhall be tormented day and night for ever and ever.

At the end of the thouſand years, the divine reſtraint being taken off the devil, he ſhall be let looſe from the priſon of hell, for a little ſeaſon, and permitted to tempt men as he formerly did. No ſooner

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ſooner ſhall he have it in his power to tempt men, that he ſhall haſten to this earth to deceive certain nations upon it, who during the millennium had lived in ſome remote corners of the world, probably ignorant of the knowledge, purity, and joy of all the other inhabitants of the world: but peaceable, becauſe there was no devil on earth to tempt them to war, plunder, and bloodſhed.

Theſe nations, who ſhall be deceived by the devil to attack the church of Chriſt, and to rekindle the flame of war on earth after it had been extinguiſhed for a thouſand years, are called Gog and Magog. But, what nations are we to underſtand by the names of Gog and Magog? The whole xxxviii. and xxxix. chapters of Ezekiel contain at great length this prophecy concerning Gog and Magog. From them we may learn with a high degree of probability what nations theſe are. The paſſage is too long to be inſerted here. The reader is therefore deſired, before he ſhall proceed farther than this part, to read with attention chapters xxxvi. xxxvii. xxxviii. and xxxix. of Ezekiel.

From theſe chapters it is evident, that the wars which ſhall be raiſed againſt the church of Chriſt by Gog and Magog, ſhall be at a great diſtance from the time of Ezekiel, and in the period of the goſpel diſpenſation. In chap. xxxviii. 8. they they ſhall be after many days, and in the *latter years.*

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years. This laſt expreſſion is one of thoſe which the Old Teſtament prophets always uſed to ſignify the time of the goſpel diſpenſation. It is alſo evident that they ſhall be after the millennium ſtate, ſince that ſtate is predicted in chapters xxxvi. and xxxvii. and Gog and Magog are repreſented in chapters xxxvii. and xxxix. as attacking the church of God after it had been brought to the millennium ſtate; and therefore, that in point of time they coincide with the prophecy concerning Gog and Magog in this place.

In chap. xxxviii. 2. Gog and Magog are thus deſcribed: "Son of man ſet thy face againſt Gog, "the land of Magog, the chief prince of Meſhech "and Tubal, and propheſy againſt him." After the deluge, the whole world was peopled by the deſcendants of Shem, Ham, and Japheth. The iſles of the Gentiles were peopled by the deſcendants of Japheth. Magog was the ſecond, Tubal the fifth, Meſhech the ſixth ſon of Japheth, and Togarmah was his grandſon by Gomer his eldeſt ſon. The whole tenth chapter of Geneſis contains a very particular account of the peopling of the the earth at the time of the building of the tower of Babel. But it is only the firſt five verſes of that chapter which relate to the ſubject now under our view. "Now theſe are the generations of the "ſons of Noah: Shem, Ham, and Japheth; and "unto them were ſons born after the flood. The

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"ſons of Japheth; Gomer, and *Magog*, and Ma-
"dai, and Javan, and *Tubal*, and *Meſhech*, and
"Teras. And the ſons of Gomer, Aſkenah, and
"Riphath, and *Togarmah*. And the ſons of Ja-
"van, Eliſhah, and Tarſhiſh, Hittim, and Doda-
"nim. By theſe were the iſles of the Gentiles di-
"vided in their lands; every one after his tongue,
"after their families, in their nations." Ezekiel prophecied about fourteen hundred years after the diſperſion of the decendants of Japeth to the iſles of the Gentiles, at the building of Babel; and John wrote this book about ſix hundered and ſeventy years after the time of Ezekiel; therefore neither of them could mean Magog, Tubal, or Meſhech perſonally, who were all dead long before they prophefied, but by Magog, Tubal, and Meſhech they both meant the deſcendants of theſe ſons of Japheth. It is very common in the ſcriptures of the Old Teſtament, and it ſeems to be the idiom of the ſymbolical language, to call a nation even to the lateſt generations, by the name of their founder. Thus, for inſtance, the nation of the Jews are frequently called Iſrael, after the name of Iſrael, which was given to Jacob the father of their tribes; and the Edomites, are called Edom, after the name which was given to Eſau, their founder. Gog and Magog, therefore as explained by Ezekiel ſignify the deſcendants of Japheth. But not all his deſcendants, only the

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nations who ſprang from Magog his ſecond, Tubal his fifth, Meſhech his ſixth ſon, and Togarmah his grandſon, by his oldeſt ſon Gomer.

What particular nations theſe ſhall be, at the end of the year of Chriſt 3000, is not fully agreed by learned men, who have turned their attention to this ſubject. But the beſt founded opinion is, that the Sythians are deſcended from Magog. It is alſo ſaid, that the Mogul Tartars, a people of the Scythian race, are ſtill called *Magog* by the Arabian writers, who beyond the writers of every other country have preſerved ancient names and cuſtoms. That they ſhall be a northern nation Ezekiel plainly declares in chap. xxxviii. 15. "And "thou ſhalt come from thy place out of the *north* "parts, thou and many people with thee."—— This he predicts of Gog in the *latter days*, verſes 14, 15, 16. Hence, it is highly probable that Gog and Magog ſignify the Mogul Tartars, and certain that they ſignify thoſe nations, be who they will, who ſhall in fact be the lineal deſcendants of Magog, Tubal, Meſhech, and Togarmah, at the end of the millennium.

Both Ezekiel and John, predict that ſome other nations, beſides theſe northern ones, ſhall be ſtirred up by the devil to the ſame war. In verſe 8. John ſays, "and he ſhall go out to deceive the nations, who are in the four quarters of the earth; γωνιαις, the word in the original, which is tranſla-

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ted quarters, signifies *corners*, that is remote and obscure parts of the earth, and is with propriety opposed to πλατος της γης. These nations Ezekiel calls, chap. xxxviii, 5. "Persia, Ethiopia, and Lybia." In great numbers as the sand of the sea, these nations shall attack the Christians, especially those of them who shall then be living in the land of Canaan and city of Jerusalem. But they shall be suddenly and totally destroyed, most probably partly by fire from the heavens, as a mark of the divine displeasure for their great wickedness in re-kindling in the world these wars and contentions, which proceed from the lusts of men set on fire from hell. At least such shall be the manner of their complete overthrow, as to convince the whole world that they are destroyed by God himself, whether mediately or immediately, and for ever to banish war and bloodshed from the face of the earth.

This also is the last effort, which the devil shall make to deceive and disturb the world. When they are conquered, he shall be remanded to hell, from whence he shall never return. He and his servants, especially those who have been most active under him in deceiving the world, and opposing the truth as it is in Jesus, shall be tormented day and night forever.

From Ezekiel chap. xxxix, it is evident that this world shall not end immediately on the overthrow

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of Gog and Magog, and the ſecond and final imprisonment of Satan in hell. For in verſe 14, we are informed in what manner Chriſtians ſhall be employed for ſeven months, and in verſe 9, how they ſhall be employed for ſeven years, after the total defeat of Gog and Magog. For the remaining years of the world, truth, righteouſneſs, peace, and joy, ſhall prevail without much interruption from wicked men or devils. When theſe years ſhall end, it is not for us to ſay, becauſe it is not revealed. "That day knoweth no man, not e-"ven the angels in heaven, but God only. The "ſecret things belong to the Lord our God: but "thoſe things, which are revealed belong to us." Let us never diſcover our folly by attempting to be wiſe above what is written.

Verſes 11th,—15th. And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of thoſe things which were written in the books, according to their works. And the ſea gave up the dead which were in it; and death

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death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were caſt into the lake of fire: this is the ſecond death. And whoſoever was not found written in the book of life, was caſt into the lake of fire.

This hieroglyphic predicts and deſcribes the general and final judgement of the world, and the conſequences of it. By the great white throne, and him that ſat upon it, is repreſented the majeſty, purity, and final nature of this judgement. A throne is the ſymbol of ſupreme dominion, rather than of judgement. But from the context, particularly verſe 12, it is perfectly clear that this throne is the ſymbol for judgement. This ſymbol is uſed with peculiar propriety to ſignify the final judgement. A judgement from the throne in any government is at once ſupreme and final. There is no higher tribunal to which an appeal can be carried, and no perſon who can grant a pardon. The Judge of all the earth is the ſupreme Sovereign of the univerſe; there is no higher tribunal than his to which the condemned ſinner can appeal. Neither is there any king to pardon the condemned criminal, becauſe God the Judge is King, and it is God only who can forgive ſin. All the

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the ſentences which ſhall be paſſed at that awful day ſhall be final.

This throne is great. Great on account of the Judge, the great God of heaven and of earth;—of his attendants, myriads of glorious angels;—of the number and characters of thoſe who ſhall be judged; all the men who have lived in every age and country of the world, however diverſified in their ſituations, ſtations, advantages, and characters, and on account of the ſentences which ſhall be paſſed of final, unſpeakable, and eternal bliſs or miſery.

This great throne is white. White is the ſymbol for purity, as hath been uniformly ſhewn in this book. The whole of this judgement ſhall be conducted with the moſt perfect purity and juſtice. When God is the judge, we may be perfectly certain that this ſhall be the caſe. All the divine perfections unite in aſſuring us, that he whoſe natural, intellectual, and moral perfections are all infinitely, immutably, and eſſentially perfect cannot paſs a wrong ſentence either through error, intention, or compulſion. The Judge of all the earth muſt ever do that which is right. Even thoſe perſons who ſhall be condemned will be obliged to acknowledge the juſtice of the ſentence and the purity of the Judge. The juſtice of the divine procedure at that awful day is very particularly deſcribed in Rom. ii. 2. 16. That paſſage the reader

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reader is desired to consult with attention. In it one particular is mentioned, which remarkably displays the purity of this judgement, even that God will judge the secrets of men by or in the person of Jesus Christ. This is more fully declared in Acts xvii. 31. "Because he hath appointed "a day in the which he will judge the world "in righteousness by that man whom he hath or- "dained, whereof he hath given assurance unto "all men, in that he hath raised him from the "dead." Thus God the Judge in the person of Christ sits upon the throne, clothed in human nature, and tries men by a Judge, who in one sense is bone of their bone and flesh of their flesh, and even calls them brethren.

When this throne of judgement shall be erected, this earth and the visible heavens or solar system of which it forms a part shall be dissolved. Of this dissolution the apostle Peter thus speaks; 2 Pet. iii. 7. "But the heavens and the earth "which are now, by the same word are kept in "store, reserved unto fire against the day of judge- "ment and perdition of ungodly men." And verse 10th, "But the day of the Lord will come as "a thief in the night; in the which the heavens "shall pass away with a great noise, and the e- "lements shall melt with fervent heat; the "earth also and the works that are therein shall "be burnt up."

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That ſome time ſhall interveen between the complete overthrow of Gog and Magog and the day of judgement, and that the preciſe length of time is known to God only, has been ſhewn already. As in the narrative the day of judgement follows cloſe upon the final overthrow of Gog and Magog, it is thereby intimated that from that time to the day of judgement the reign of truth, righteouſneſs, peace, and joy, ſhall not be greatly interrupted in the world. All men of every country, age, rank, or character, ſhall appear before that tribunal. The rich and the poor, the greateſt monarch and the meaneſt ſlave, the philoſopher and the peaſant, the infidel and the believer, the wiſeman and the fool, the good and the bad, thoſe who ſhall then be alive on the earth, who ſhall be changed in the twinkling of an eye, and thoſe whoſe bodies are in the grave, ſhall ſtand before God.

"The books were opened." As written laws and written evidence are the beſt fences of juſtice, to expreſs the perfect juſtice of this court it is ſaid, the books were opened. Theſe are the books which contain the written laws, and the records in which the evidence of the facts are inſerted. The plain meaning of this ſymbol is, that every perſon in whatever country or age he lived, ſhall at laſt be judged by thoſe rules of faith and conduct with which he had been favoured.

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Theſe were to him as a written law. He ſhall not be judged by advantages or rules of which he was neceſſarily ignorant, though other perſons were favoured with them. Theſe were not written laws to him.

In the paſſage cited in Rom. ii. three general ſyſtems of laws are mentioned, by which men ſhall be tried at the final judgement. The firſt is the law of the Gentiles, the law written in the heart, which is commonly ſtiled the law of nature. The ſecond is "the law," by which in ſcripture, in this and many other paſſages, is meant the written law of Moſes. And the third is "the goſpel," which is the diſpenſation of revealed religion publiſhed to the world by Chriſt and his apoſtles. Under one or other of theſe, all men, in every age and country of the world, have been placed. That ſame impartial juſtice, which will try every man by the law under which he lived, will certainly try him by the degree in which any of theſe laws were in fact promulgated to him, every circumſtance of his conſtitution, temper, and ſituation being duly attended to. The facts, alſo, for which they ſhall be tried, ſhall be ſtated and proven as from written records. They ſhall be brought forth from the perfect omniſcience of God. Every intention, word, and action, which form the real character, are perfectly known to God, and ſhall be brought forth to view as authen-

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tic evidence for or againſt them, when they ſhall ſtand at his bar. They ſhall be brought forth from the book of men's own conſcience. Men ſhall then recollect thoſe intentions, words, and actions, which had formed their character; at leaſt they ſhall all be perfectly ſatisfied that they were, in fact, exactly ſuch as they are ſtated by the Judge.

It is added, "And another book was opened, "which is the book of life." Beſides theſe two books, by which mankind, in general, ſhall be tried, there is a book of another kind, by which true Chriſtians ſhall be tried. This other book is the book of life. By the book of life, we are to underſtand all thoſe perſons, whom God knows to be alive as intelligent, rational, moral, and religious creatures, all who are ſpiritually alive in Chriſt Jeſus. At that day, God will approve of all ſuch perſons, and admit them into the joys of heaven, not becauſe, when in this world, they always acted in perfect conformity to thoſe rules of conduct with which they were favoured; not becauſe their own conſciences ſhall not then recollect any failings or tranſgreſſions; but becauſe they have been made alive in Chriſt Jeſus, have heartily embraced that method of ſalvation, which the mercy of God hath offered to them through the mediation of Chriſt, and have been made meet for the inheritance of the ſaints in light, by the

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the ſpiritual life begun, and gradually brought to perfection in them. "There is no condemnation to them who are in Chriſt Jeſus, who walk "not after the fleſh, but after the ſpirit. To be "carnally minded is death: but to be ſpiritually "minded is life and peace." The phraſe, or rather the ſymbol, "the book of life," is uſed eight times in ſcripture, and uniformly all theſe times, to ſignify thoſe perſons whom God knows to be ſpiritually alive, viz. Philipp. iv. 3. Rev. iii. 5. xiii. 8. xvii. 8. xx. 12, 15. xxi. 27, and xxii. 19.

So perfect is the divine ſtandard of duty to man, and ſo defective is the obedience of the wiſeſt and beſt Chriſtians in this world, that even they could not be juſtified by that ſtandard at the bar of God. But the goſpel of Chriſt is a merciful ſyſtem, wiſely calculated for ſaving man, when by the perverſion of his nature, he had diſqualified himſelf for acting up to that perfect ſtandard. As God hath promiſed eternal life to all, who give the goſpel of Chriſt that reception which they ought, and regulate their faith, diſpoſitions and conduct by it, his truth and equity are engaged finally to ſave ſuch perſons. But all they, who are written in the book of life are ſuch. In Pſalm. xcvi. 12, 13. xcviii. 8, 9. we find the ſame difference marked between the manner in which God ſhall judge the world at large, and the people in particular,

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that is, his Iſrael or ſpiritual worſhippers, which is marked in the verſe under our view, "let the "fields be joyful, and all that is therein: then "ſhall the trees of the wood rejoice before the "Lord, for he cometh, for he cometh to judge "the earth: He ſhall judge the *world* with *righte-* "*ouſneſs*, and the *people* with his *truth*. Let the "floods clap their hands, let the hills be joyful "together, before the Lord; for he cometh to "judge the earth: with *righteouſneſs* ſhall he judge "the *world* and the *people* with *equity*."

At that tribunal, all the dead, without one exception, ſhall be tried by one or other of theſe books, according to their works. However unwilling ſome men may be to come to this judgement, none ſhall be able to abſent themſelves, and no barrier ſhall detain them. Wherever their dead bodies ſhall be depoſited, though in the bottom of the depths of the ſea, whether they ſhall have been long in their graves, or ſhall be newly dead and unburied, they ſhall be raiſed to life. For the ſea and death ſhall deliver up the dead, which are in them. "And hell ſhall deliver up "the dead, which are in it." Ἅδης, the word here tranſlated hell, ſignifies the inviſible ſtate of departed ſpirits. It comprehends under it the ſtates of both good and bad ſeparate ſpirits. Though, by death, the ſouls and bodies of men are ſeparated; though their bodies are reduced to duſt in their graves,

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graves, or in the bottom of the ſea; and though their ſpirits are, in their ſeparate ſtates, happy or miſerable according to their reſpective characters; yet before the general judgement ſhall commence, their dead bodies ſhall be raiſed to life; their ſeparate ſpirits ſhall be reunited to them, never more to be ſeparated; and the whole man, conſiſting of ſoul and body, ſhall ſtand before the bar of God to receive his final ſentence.

To thoſe who either deny the reſurrection of the dead, or put cavilling queſtions on that ſubject, I reply, in the words of Chriſt to the Sadducees, Matth. xxii. 29. "Ye do err, not knowing "the ſcriptures, nor the power of God." For the ſcriptures, not to mention many other paſſages both in the Old and new Teſtament, I refer them to 1 Cor. chap. xv. where this ſubject is fully treated. And as to the power of God, it is certainly as eaſy for omnipotence to raiſe the bodies of men from the duſt, and to reunite their ſouls to them, as it was at firſt to make the body of man out of the duſt of the earth, to breath into him the breath of life, and make him a living ſoul.

The reſurrection does not imply in it any natural impoſſibility; it is therefore a work which comes within the ſphere of divine power. It's poſſibility is already proven by fact. The body of Chriſt roſe from the dead. This fact is as fully proven as any fact can be. But what hath once happened

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happened is not impoſſible; and, may happen again. We need not trouble our heads about fixing the eſſential ſtamina of every body, nor what it is by which the identity of the body, of the ſpirit, and of the man made up of the union of both, ſhall be aſcertained. Theſe things are not revealed to us in ſcripture; they are not neceſſary for us to know in our preſent ſtate; and they make no part of the ſcriptural doctrine of the reſurrection of the dead. But we may be certain, that theſe things are perfectly known to God; and that he, who is omniſcient, ſhall be at no loſs, at the general reſurrection, to aſcertain every body, every ſpirit, and the relation in which they ſtand to each other. We may be certain, that, when the dead ſhall ariſe, every perſon ſhall be conſcious of his own identity. A wicked man, when ſuffering in a future ſtate, ſhall have no doubt that he is the identically ſame perſon that ſinned in this world, and a faithful ſervant of God, rejoicing in heaven, ſhall have no doubt that he is the ſame perſon who, on earth, adhered to the word of God, and to the teſtimony of Jeſus. Then all men, Chriſtians as well as others, ſhall be judged according to their works. Then it will be of no avail to a mere nominal Chriſtian, that he hath been baptiſed according to the inſtitution of Jeſus, that he hath pretended to believe all the doctrines of the goſpel, and that he hath paid an

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an external regard to all its ordinances; if his baptism hath not bound him cheerfully to obſerve all things whatſoever Chriſt commanded his Apoſtles to teach us; if the name of Chriſtian hath not been connected with the Chriſtian character in him; if his faith hath not purified his heart, wrought by love, and produced in him the peaceable fruits of righteouſneſs; and, if his external regard to the ordinances of religious worſhip hath not proceeded from, and encreaſed in him, real piety and devotion of ſoul to God. In Matth. vii. 21,—23. Chriſt ſaith, "not every one that ſaith unto me, "Lord, Lord, ſhall enter into the kingdom of hea-"ven: but, he that doeth the will of my Father "who is in heaven. Many ſhall ſay unto me in "that day, have we not prophecied in thy name? "and in thy name caſt out devils? and in thy "name done many wonderful works? And then "I will profeſs unto them, I never knew: you "depart from me, ye that work iniquity."

To be caſt unto the lake of fire, or in plain terms to be caſt into hell, is ſtiled the ſecond death. Chriſt repreſents the torments of hell by the ſcorching of fire, Matth. xxv. 41. and Mark, ix. 44. Theſe torments are ſtiled the ſecond death; becauſe they are preceded, in every perſon, by the firſt death both temporal and ſpiritual; and, becauſe hell is the ſtate of greateſt degradation and miſery to thoſe beings who are conſigned to ſuch

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miſery. As hell is the laſt ſtate to which wicked men ſhall be conſigned, and as revelation gives us no information of any change that ſhall take place in them, after they ſhall enter into that ſtate, when death and hell (ἅδης), that is, the ſeparate ſtate, are ſaid to be caſt into the lake of fire; this ſymbol ſignifies that death and the ſeparate ſtate ſhall never more be heard of after that time.

Then no man's ſoul and body ſhall any more be diſſolved by natural death, nor ſhall his ſpirit any more exiſt in a ſeparate ſtate. Death ſhall be ſwallowed up in victory. The immortality of the bleſſed will crown their bliſs, and the immortality of the miſerable will complete their wretchedneſs. All who ſhall not be then ſpiritually alive, all whoſe natures ſhall not be renewed, being totally unfit for heaven, ſhall be caſt unto hell.

CHAP.

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CHAP. XXI.

VISION XIV.

Verſe 1ſt. AND I ſaw a new heaven, and a new earth: for the firſt heaven and the firſt earth were paſſed away; and there was no more ſea.

This chapter and the firſt five verſes of the following one, are conſidered, by moſt of the commentators, as a deſcription of the glory and happineſs of the heavenly ſtate, in a future world. But, if we examine this paſſage with candour and attention, we ſhall find in it the moſt ſatisfactory internal evidence, that it is not a deſcription of the heavenly ſtate. Very many of the principal features of this hieroglyphic cannot poſſibly ſuit the heavenly ſtate. That ſtate cannot, with propriety, be called a *new* heaven. We have no reaſon to ſuppoſe that any other local heaven, than the preſent one, ſhall be made for the reception of the

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ſaints. Much leſs can it be ſtiled a new *earth*. *Earth* never can be a deſcription of heaven. Theſe two words, whether uſed ſymbolically or literally, always ſignify two different places or ſtates. There is not a ſingle inſtance, in any writing divine or human, of their ſignifying the ſame place or ſtate. And what relation can ſea have to the heavenly world? The new Jeruſalem inſtead of aſcending unto heaven, is ſaid to be coming down from God *out of heaven*. It is ſaid, "the tabernacle of God "is with men, and he will dwell with them;" as it is in the original, tabernacle with them for a ſhort time. This is a plain proof that the heavenly ſtate is not intended by this hieroglyphic. In the heavenly ſtate, the tabernacle of God is not with men, but the temple in which men worſhip is with God; and God does not dwell with them for a ſhort time, but they dwell with him for ever. It is ſaid, that "the kings of the earth do bring their glory "and honour unto the new Jeruſalem, and they "ſhall bring the glory and honour of the nations "unto it." If this referred to the heavenly ſtate, how could the kings of the earth bring their glory and honour and thoſe of the nations unto it?

As the earth ſhall be diſſolved with fervent heat, at the time of the final judgement, there will be neither earth, nor nations, nor kings upon it, to bring their glory into heaven after that period. It is alſo ſaid that the leaves of the tree of life, are for

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the *healing* of the nations. This ſymbol cannot apply to the heavenly ſtate; both becauſe there would then be no nations to be healed; becauſe there will then be no earth in exiſtence; and if by nations were meant the inhabitants of heaven, they would need no healing, becauſe they are perfect in vigour of body and mind.

It is impoſſible to reconcile theſe ſymbols with a deſcription of the heavenly ſtate; and yet theſe are all leading features in the picture, which is drawn in this and the following chapter. But that they contain a beautiful hieroglyphic of the glorious and happy ſtate of the church of Chriſt, and of the world, during the millennium, is evident from the following reaſons. 1ſt, As hath been ſhewn, the deſcription cannot agree to the heavenly ſtate. 2d, As ſhall appear in the commentary upon it, every part of it exactly agrees to the millennian ſtate of the church, and of the world. 3d, It exactly correſponds to the various prophetic deſcriptions of the millennium given by Iſaiah, Jeremiah, Ezekiel, Daniel, and Micah, and is frequently expreſſed in their very words, as ſhall be ſhewn in the commentary upon it. And 4th, becauſe, conſidered in this point of view, this deſcription of the millennium correſponds to the form of this book in its other predictions.

The invariable form of writing, which runs through the whole of this book, is firſt to give a

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ſhort and general view of the particular event which is predicted, and afterwards to give a full deſcription or illuſtration of it. And, moſt commonly, a ſhort account of ſome other event, which is not the principal object of the prophecy, but ſome way connected with it, is thrown in between the firſt ſhort view, and the ſecond full deſcription of the chief object of the prophecy. Thus, the prediction of the beaſt with the ſeven heads and the ten horns, in chap. xiii. is fully illuſtrated and explained in chap. xvii. The general account of the fall of Babylon in chap. xiv. is enlarged and illuſtrated in chap. xviii. And the ſhort account of the ſeven vials in chap. xv. 1. 6, 7. is fully illuſtrated in chap. xvi. In every one of theſe predictions, certain other predictions are thrown in between the firſt general view and the ſubſequent full deſcription, as the reader may ſee by turning to theſe paſſages. In like manner, the ſhort general account given of the millennium in chap. xx. 1,—6. is fully illuſtrated in chap. xxi. and chap. xxii. 1,—6. As in all the other inſtances, ſo in this, a ſhort account of ſome other events is thrown in between the general account and the full deſcription. Theſe events are the battle of Gog and Magog againſt the ſaints, the reſurrection of the dead, the general and final judgement, and the final doom of mankind. In point of time, theſe follow, in courſe, upon the millennium. And

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John gives a deſcription of each of theſe events ſtrictly correſpondent to the general ſtrain of ſcripture on theſe ſubjects. Then, at chap. xxi. he reſumes the ſubject of the millennium, and illuſtrates it fully.

We have no reaſon to expect a more particular and full deſcription of the heavenly ſtate, in this book, than thoſe deſcriptions of it which are frequent in the other parts of ſcripture. However general theſe are, moſt probably they are as particular as the preſent ſtate of our faculties can admit. A deſcription, which cannot be underſtood by us, in the preſent ſtate of our faculties, is to us no deſcription at all. But the heavenly ſtate is ſo pure, ſpiritual, and perfect, that, moſt probably, human language could not furniſh words for a plain and particular deſcription of it, and human intellect, in its preſent ſtate, could not underſtand ſuch a deſcription. Such words would be like thoſe which Paul heard in Paradiſe, "unſpeakable, and "which it is not lawful for a man to utter." But, on the other hand, we have great reaſon to expect a full deſcription of the millennium, in this book. Is it ever to be ſuppoſed, that the ſpirit of God would favour men with a full deſcription of the Papal hierarchy, of the fall of ſpiritual Babylon, of the plagues which ſhould be brought upon Rome, and of the perſecuted ſtate of the Chriſtian church; and yet give them only a ſhort hint of the millennian

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millennian ſtate of the church and of the world in the firſt ſix verſes of chap. 20. Is it ever to be ſuppoſed, that this moſt glorious and happy ſtate of the church and of the world, the ſabbatical millennary, ſhall not be as fully deſcribed, at leaſt, as any of theſe other events? This is the great and glorious æra, to which all theſe events lead. Shall they be fully deſcribed, and ſhall it be diſmiſſed with a ſhort hint? As we ſhall proceed, it will appear that ſtriking intimations of this glorious æra run through the whole of the Old and New Teſtament ſcriptures, and are cloſely interwoven with the language of ſcripture. Is it not, therefore, highly reaſonable to expect a full deſcription of it before the canon of ſcripture ſhould be cloſed? Having premiſed theſe neceſſary obſervations let us now proceed to conſider the deſcription itſelf.

At this period John ſaw "a new heaven and a "new earth." It was early ſhewn, that *heaven* is the ſymbol for the church of Chriſt, and the *earth* that for the kingdoms of the earth, particularly for the Roman empire. By the *new* heaven it is predicted that, at the commencement of the millennium, the church of Chriſt ſhall aſſume a new appearance; and, by the new earth, that the civil kingdoms of the world ſhall alſo aſſume a new appearance at that time.

He aſſigns two reaſons for this change. The firſt

is,

is, that the "first heaven and the first earth were "passed away." The persecuted wilderness state of the church shall then be at an end. The Christian church which formerly consisted of scattered individuals, in this or that external church, shall then be no more. And the Roman empire, in the fall of its seventh and last head, shall be totally dissolved, and the few kingdoms of the world, who shall adhere to it to the last, shall be buried in its ruins.

And second, "That there was no more sea." Sea is the symbol for a troubled, dissolved, fluctuating and tumultuous state of civil society. During the millennium, there shall be none of that fluctuating and tumultuous state of civil society, in which revolutions are generated; which at once proceed from, and are accomplished by, the disorder of both church and state.

On what account the church of Christ and the kingdoms of the world shall then be denominated new, may be seen from the following passages of scripture: Isa. lxv. 17,—25. (the reader is desired to consult that passage). 2 Pet. iii. 13. "Never-"theless we, according to his promise, look for a "new heaven and a new earth, wherein dwelleth "righteousness."——Rom. xiv. 17. "For the "kingdom of God is not meat and drink, but "righteousness and peace, and joy in the holy "Ghost;" and Matth. vi. 10. "Thy kingdom come,

"thy

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"thy will be done on earth, as it is in heaven;" and alſo from comparing the deſcription of the wilderneſs ſtate of the church in chapters xi. and xii. with that of her triumphant ſtate in this chapter, and the account given of the kings of the earth in chap. xiii. 5,—7. with that given of them, in this chap. verſes 24th, 26th.

All theſe paſſages have a plain reference to one another, and to the words now under our view. From them, it is evident that the church of Chriſt ſhall then be juſtly called *new* on the following accounts. Becauſe it ſhall be ſtrictly modelled, in doctrine, worſhip, obedience, and diſcipline, on the word of God contained in the ſacred ſcriptures. —It ſhall no longer be confined to narrow bounds; but ſhall extend over the greateſt part of the world.—There ſhall no longer be any oppoſition between Jew and Chriſtian; but both ſhall be united in one church, believing in Moſes as the ſervant, and in Chriſt as the Son of God.—It ſhall no longer conſiſt of pure individuals ſcattered among corrupt churches of various denominations; but of one univerſal pure church.—It ſhall no longer be perſecuted; but ſhall enjoy uninterrupted peace, proſperity, and triumph.—The kingdom of Chriſt, which is not meats and drinks, but righteouſneſs, peace, and joy, ſhall then come; and therefore the will of God ſhall be done on earth, as it is in heaven: Nothing but righteouſneſs and joy ſhall dwell

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in the Chriſtian church. And eſpecially becauſe, in the full extent of the prediction of Jeremiah, chap. xxxi. 31,—34. "the days ſhall be come, "when the Lord will make a *new covenant* with "the houſe of Iſrael, and with the houſe of Judah, "—when he will put his law in their inward parts "and write it in their hearts, and will be their "God, and they ſhall be his people,—and they "ſhall all know him from the leaſt of them unto "the greateſt of them."

It is thus that all the members of the *new* heaven, ſhall be *new* creatures. And the civil kingdoms of this world ſhall be ſtiled *new*, becauſe, though civil governments and governors ſhall be continued for the right regulation of men as ſocial creatures, yet both the ſubjects and ſovereigns ſhall be ſo much regulated by that religion, which is truth, righteouſneſs, peace, and joy, that righteouſneſs and peace only ſhall dwell in theſe kingdoms;—a ſacred regard ſhall be paid by every one to the rights of every one;—private contentions, and public wars ſhall, therefore, ceaſe to the ends of the earth, and univerſal peace ſhall prevail for a thouſand years;—kings, inſtead of perſecuting the church of Chriſt, ſhall be nurſing fathers, and queens ſhall be nurſing mothers unto her, and the kings of the earth ſhall bring their glory and honour unto the church of Chriſt.

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Verſe 2d,—And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her huſband.

Antient Jeruſalem was called the holy city, becauſe the temple conſecrated to the worſhip of God was built in it, and the tribes of Iſrael went up to worſhip God in that city, at all the three great annual feaſts. Hence, as a ſymbol, it ſignifies the church of Chriſt, eſpecially when the epithet *new* is prefixed to it.

By comparing the ſymbol for the church of Chriſt in its perſecuted ſtate, under Papal Rome, for 1243 years, as it is drawn in chap. xi. 1, 2. with the ſymbol uſed in this place, it will be perfectly clear that "new Jeruſalem, the holy city," is the ſymbol for the triumphant millennian ſtate of the Chriſtian church, which ſhall commence immediately upon the final overthrow of Papal Rome.

In chap. xi. 1, 2. it is ſaid, "And there was gi-
"ven me a reed like unto a rod: and the angel
"ſtood, ſaying, Riſe and meaſure the temple of God,
"and the altar, and them that worſhip therein.
"But the court which is without the temple leave
"out, and meaſure it not: for it is given unto the
"*Gentiles*, and the *holy city* ſhall they tread under
"foot

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" foot *forty and two months.*" During theſe 42 months or 1243 years, the church of Chriſt was to be very narrow, like the temple and the altar: but the outer court and the *holy city* of Jeruſalem were to be trampled under foot of Papal Rome, for that period of time. When that period is accompliſhed, the holy city, the new Jeruſalem, appears in all her glory, extent, and magnificence, as the hieroglyphic for the enlarged, purified, and triumphant ſtate of the church.

The city and the gates, which were left out in the meaſurement in chap. xi. are now particularly meaſured, in verſe 15th of this chapter. The new Jeruſalem comes down from God out of heaven, to ſignify that the Chriſtian church ſhall, then, in every reſpect, be formed upon the inſpired ſcriptures, that ſtandard of Chriſtianity, which is from God. It proceeds from *heaven*, even from that perſecuted Chriſtian church, which, through the whole of this book, hath been called heaven. It ſhall then appear, that thoſe perſecuted men in every age and country, who adhered to the word of God and to the teſtimony of Jeſus, were the inſtruments under God, of gradually bringing the world at large to the belief, acknowledgement, and obedience of the truth, and conſequently, of bringing about that triumphant and enlarged ſtate of the church, ſo beautifully repreſented by the new Jeruſalem.

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"Jeruſalem ſhall be prepared as a bride adorn-
"ed for her huſband." This is the ſame deſcrip-
tion, which is given of the church of Chriſt, at the commencement of the millennium in chap. xix. 6,—9. By the ſimilarity or rather identity of the deſcription, the ſame ſtate and period of the church are ſignified. Iſaiah hath repeatedly predicted this triumphant ſtate of the church, by the ſame ſymbols of the proſperity of Jeruſalem, and of her being married to the Lord. Iſaiah. liv. 5. "For thy *maker is thy huſband*, (the Lord of hoſts
"is his name); and thy redeemer the holy One of
"Iſrael, the God of the whole earth ſhall he be
"called." (The reader is deſired to read the whole chapter as a prediction of the millennium and alſo the whole lxii. chap.) Iſaiah. lxii. 1. 2, 4, 5, "For
"Zions ſake I will not hold my peace, and for Je-
"ruſalems ſake I will not reſt, until the righte-
"ouſneſs thereof go forth as brightneſs, and the
"ſalvation thereof as a lamp that burneth. And
"the Gentiles ſhall ſee thy righteouſneſs, and all
"kings thy glory: and thou ſhalt be called by a
"*new* name, which the mouth of the Lord ſhall
"name.—Thou ſhalt no more be termed, Forſak-
"en; neither ſhall thy land any more be termed,
"Deſolate: but thou ſhalt be called Hephzi-bah,
"and thy land, Beulah: for the Lord delighteth
"in thee, and thy land ſhall be *married;*—as the
"bridegroom rejoiceth over the bride, ſo ſhall thy
"God

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" God rejoice over thee. Verſe 12th, And they " ſhall call them the *holy* people, the redeemed of " the Lord: and thou ſhalt be called, Sought out, " a city not forſaken." " Iſaiah. lxv. 18, 19. But " be ye glad and rejoice for ever in that which I " create: for behold I create Jeruſalem a rejoicing, " and her people a joy. And I will rejoice in Je- " ruſalem and joy in my people. Iſaiah. xl. 1, 2. " Comfort ye, comfort ye my people. Speak ye " comfortably to Jeruſalem, and cry unto her that " her warfare is accompliſhed, that her iniquity is " pardoned." All theſe chapters of Iſaiah, are ſtriking predictions of the millennium.

Verſes 3d, 4th, 5th.—And I heard a great voice out of heaven, ſaying, behold the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God. And God ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain: for the former things are paſſed away. And he that ſat upon the throne, ſaid, behold I make all things new. And he ſaid unto me, write: for theſe words are true and faithful.

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A tabernacle is a temporary tent or lodging, not intended for a laſting habitation like an houſe or a temple. Σκηνωσει, which is here tranſlated to dwell, ſignifies to tabernacle, that is, to dwell for a ſhort time as in a tent. This ſymbol ſignifies, that this glorious and triumphant ſtate of the church is not that heavenly ſtate, in which the ſaints ſhall dwell with God forever; but that ſtate in this world, in which their worſhip of God ſhall be ſo pure and uninterrupted, and their communion with him ſo cloſe, that the tabernacle of God may be ſaid to be with men, and he may be ſaid to tabernacle with them on earth.

The millennium, as the ſeventh millennary or great ſabbath of the whole earth, is beautifully repreſented here, by the tabernacle of God being with men, and by men enjoying communion with God. During this period, men ſhall be the people of God. He ſhall put his law within them, and write it upon their hearts. As his ſubjects they ſhall know, and cheerfully obey his laws. They ſhall be a willing and a peculiar people to him zealous of good works. God himſelf ſhall be with them. His providence and grace ſhall guide, protect, and bleſs them. They ſhall never loſe ſight of God. He ſhall be always preſent with their minds, to influence and bleſs them. He ſhall be their God. Him, and him only, they ſhall eſteem, love,

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love, worſhip, ſerve, and enjoy ſupremely in ſpirit and in truth.

The purity of the worſhip of the people of God, and the cloſeneſs of their communion with God, is beautifully expreſſed by the prophets Jeremiah and Ezekiel, when predicting the millennium, in terms very ſimilar to thoſe now under our view. Jeremiah xxxi. 31,—34. Ezekiel xxxvii. 15,—28. The millennian ſtate of the church of Chriſt and of the world, ſhall be ſo like the paradiſaical ſtate, that it is deſcribed in theſe verſes, and in ſome following parts of this and the next chapter, by ſymbols drawn from that ſtate. In Paradiſe, becauſe man was upright as God made him, and all the creatures were good, there was no pain, crying, ſorrow, nor death, until man, by eating the forbidden fruit, forfeited life and happineſs, drew upon himſelf baniſhment from Paradiſe, and a curſe upon the ground, for his ſake. In the millennian ſtate, when men ſhall be much wiſer and better, than they have ever been in any other period of the world, ſince they were baniſhed Paradiſe; they ſhall be much freer from ſuffering and ſorrow, and much happier than they had been in any former period.

This happineſs ſhall ariſe from the two ſources, from which it proceeded in Paradiſe, a well regulated mind, and a moſt favourable outward ſituation. As happineſs can only be enjoyed by man, when

when his mental faculties are rightly diſpoſed for perceiving and reliſhing their objects, no man can be truly happy even in the moſt favourable outward ſituation, whoſe mind is not properly regulated. There is no peace unto the wicked; his heart is like the troubled ſea, which cannot reſt. He, whoſe mind is rightly diſpoſed can enjoy a very high degree of happineſs in himſelf, and, above all, in God as his chief good, even in the moſt unfavourable outward ſituation. Like the apoſtles of Chriſt, he can ſing hymns of praiſe in priſon and in chains. Like the Prophet Habakkuk, although the fig-tree does not bloſom, though there is no fruit in the vine, though the labour of the olive fails, and the fields yield no meat, though the flock is cut off from the fold, and there is no herd in the ſtall, he rejoices in the Lord, and joys in the God of his ſalvation. But, ſo long as men are in their preſent embodied ſtate, in which the mind perceives, feels, and acts, through the channels of the bodily ſenſes, and they are ſurrounded by material objects adapted to theſe ſenſes, the outward ſituation of man muſt have ſome influence upon the degree or permanency of his enjoyment.

The predictions in this chapter, and thoſe throughout the whole bible relative to this period, repreſent it as particularly diſtinguiſhed for both theſe ſources of human happineſs. Truth and righteouſneſs

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righteouſneſs ſhall then prevail in the world. It is not eaſy for us, at preſent, to conceive to how high a degree of refinement and elevation human happineſs might ariſe, even in ſuch a ſtate of things as the preſent, did truth and righteouſneſs univerſally prevail among men. But imagination muſt loſe itſelf, and fly almoſt beyond the ſphere of human thought, when it wings its way towards that height of terreſtrial bliſs, to which a world of wiſe and good men ſhall aſcend, when there ſhall be nothing to hurt or annoy in all God's holy mountain;—when God ſhall wipe away all tears from their eyes;—when there ſhall be no ſpiritual death; and when, for that reaſon natural death ſhall be ſtripped of its terror;—when men ſhall be vigorous, healthy and long-lived;—and when there ſhall be no more crying, ſorrow, nor pain. It is aſſigned as the reaſon of all this, that the former things are paſſed away, and that God who ſits upon the throne, and ſways the ſcepter of the univerſe ſhall then renew all things; not men only but *all things*.

It is clear from the words now under our view, and from many other paſſages of ſcripture, to which I ſhall ſoon direct the attention of the reader, that there ſhall, then, be a kind of renovation of the world, or a bringing it back to ſomething like its original or paradiſaical ſtate, in the following particulars, at leaſt.—The Devil ſhall be

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reſtrained from tempting men, for a thouſand years. When he was permitted to tempt the firſt parents of mankind, they ſoon ſinned and forfeited Paradiſe, and if he were not reſtrained by the particular interpoſition of God, it is highly probable that univerſal righteouſneſs would not dwell in the new heavens and the new earth.—Wars ſhall ceaſe to the ends of the earth, and univerſal peace ſhall prevail.—The brute creatures, gently treated by man, ſhall become gentle to man, and to each other. "The wolf alſo ſhall dwell with "the lamb, and the leopard ſhall ly down with the "kid: and the calf, and the young lion, and the "fatling together, and a little child ſhall lead "them. And the cow and the bear ſhall feed, "their young ones ſhall ly down together; and "the lion ſhall eat ſtraw like the ox, and the ſuck-"ing child ſhall play upon the hole of the aſp, "and the weaned child ſhall put his hand upon "the cockatrice den. They ſhall not hurt nor "deſtroy in all God's holy mountain; for the earth "ſhall be full of the knowledge of God, as the "waters cover the ſea."

In reference to this peaceful and happy ſtate of the brute creation, at the time of the manifeſtation of the ſons of God, they are repreſented, by Paul, Rom. viii. 18,—23. as directing their earneſt expectation to that ſtate of the world.—Then, in all probability, a more mild and temperate ſtate of

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of the air ſhall take place; and the earth, under the influence of a better climate ſhall become much more fruitful. There ſhall be no more curſe; and among the reſt, moſt probably, that curſe which made the earth bring forth briers and thorns, and doomed man to earn his food by the ſweat of his brow, ſhall be taken away.

I do not ſtop to produce philoſophical conjectures, to account for the temperature of the air, or for the fruitfulneſs of the earth. Without ſuppoſing any change in the figure, ſituation, or motion of this earth, or of any of the other parts of this ſolar ſyſtem; it is perfectly eaſy for the Almighty to render the air mild, and the earth fruitful. Let us never forget, that it is a part of the ſoundeſt philoſophy that all the inanimate, as well as all the animate creatures of God are perpetually dependent upon their Creator, and muſt become the moſt pliant inſtruments in his hands. He ſays to the ſea, "Hitherto ſhall thou come, and no further; and here ſhall thy proud waves be ſtaid." It is he, "who binds the ſweet influences of Pleiades, "and looſes the bands of Orion: who brings forth "Mazzaroth in his ſeaſon, and guides Arcturus "with his ſons: who knows the ordinances of hea-"ven, and ſets the dominion thereof in the earth." Without being able to aſſign any philoſophical cauſe for it, have we not ſometimes met with a particular year, in which the air hath been un-

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commonly mild, and the earth uncommonly fruitful? And is not one day or one year with the Lord as a thouſand years, and a thouſand years as one year or one day, in this as well as in other reſpects?

But a good moral reaſon may be aſſigned for that temperature of the air; and fruitfulneſs of the earth: Even that men, becauſe righteous, are fit for bearing ſuch a ſtate of things. Wicked men cannot have plenty, and idleneſs in their power, without running to great exceſs in wickedneſs. When the mind is not well informed, and rightly employed, which it is not in wicked men, nothing but bodily employment can keep them from exceſſive wickedneſs. Wherever there is a town peopled with opulent and idle men, there iniquity abounds. But as righteouſneſs only dwells in the new earth, freedom from bodily labour will be improven to mental cultivation, employment, and delight.

In that ſtate men will be healthful, vigorous and long-lived. "There ſhall be no more death. "There ſhall be no more thence an infant of days, "nor an old man that hath not fulfilled his days: "for the child ſhall die an hundred years old. "They ſhall not build, and another inhabit; they "ſhall not plant, and another eat: for as the days "of a tree are the days of my people, and mine "elect ſhall long enjoy the works of their hands."

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For the health and longevity of men in this period, the following reaſons, together with the divine appointment and bleſſing, may be aſſigned, the temperature of the air, the fruitfulneſs of the earth, the regular government of the human paſſions and the general virtue of men.

In the preſent ſtate of things, feebleneſs of conſtitution, diſeaſes, and death, are very frequently generated and propagated by the vices of men, and proceed from the violence of paſſion, the defective quality or quantity of the food, or the intemperature of the climate; but when all theſe defects ſhall be removed, for a thouſand years together, it is not eaſy to conceive to what a degree the millennian ſtate of the air, of the earth, of the minds of men, and of the good conduct of the world, under the bleſſing of God, may ſtrengthen and prolong human life: more eſpecially, when the longer ſuch men live on earth, the more good will they do to ſociety, and the more will they be prepared for heaven.—And men, entertaining right apprehenſions of, and affections to God, ſhall enjoy uniform and ſupreme happineſs in communion with him. They ſhall neither be afraid nor aſhamed to avow their worſhip of God. They ſhall never think it a reflection upon their intellectual powers, nor ſhall any perſon repreſent them as weak men, becauſe they raiſe their views above the creatures to the great Creator of all, and regard

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it as the firſt duty of man to act agreeably to the firſt, the moſt important and permanent relation in which he is placed, that in which he ſtands to his God. "The tabernacle of God is with men, and "he ſhall dwell with them. They ſhall be his peo- "ple, and God himſelf ſhall be with them, and be "their God. They ſhall ſee his face, and his "name ſhall be in their forehead. And it ſhall "come to paſs, that from one new moon to ano- "ther, and from one ſabbath to another, ſhall all "fleſh come to worſhip before me, ſaith the Lord."

The paſſages in ſcripture, which predict, refer to, and deſcribe the millennian ſtate of the church and of the world, beſides theſe contained in this book, are ſo many and ſo large, that it would be improper to tranſcribe them into this commentary. I ſhall therefore only point them out to the reader, and requeſt of him to read and conſider them with candour and attention. Deut. xxxii. 43. Pſalm ii. Daniel ii. 44, 45. vii. 13, 14, 27. Iſaiah ii. 1,—5. xi. xxxii. xxxv. xliii. 1,—8. xlix. and the greateſt part of Iſaiah from chap. lx. to chap. lxvi. inclu- ſive. Ezekiel xxxvii. 15,—28. Micah iv. Matth. vi. 10. Rom. viii. 18,—23. and 2 Pet. 3, 13.

To ſhew that all theſe paſſages refer to, or pre- dict and deſcribe the millennium, would be to write a long diſſertation upon them. But every intelligent perſon who reads them with candour and care, will clearly perceive that they predict a pure,

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a glorious, a peaceful and a happy ſtate of the world and of the church of Chriſt; which hath never yet taken place, and which can accord only to that millennian ſtate, which hath already been deſcribed in part, and ſhall be more fully deſcribed, as we proceed in this and the following chapter. Can any perſon, who believes the inſpiration of ſcripture, ever ſuppoſe that ſo many clear predictions of ſuch a glorious and triumphant ſtate of the church, and of the world, are contained in the bible, and that yet that ſtate ſhall never take place?

And he ſaid unto me write; for theſe words are true and faithful. God who ſat upon the throne, commanded John to write the preceding words of this chapter. And he aſſigns two reaſons, why he ſhould write them. Firſt becauſe they are true. No man ſhould knowingly write what is falſe. It is eſſential to all inſpired writings that they are true, becauſe God cannot be deceived, and he can deceive no man. And ſecond, becauſe they are faithful. The word in the original ſignifies either faithful or credible. In both ſenſes it may be uſed here. They are faithful becauſe as predictions, they ſhall all be exactly accompliſhed in the appointed time. And they are credible becauſe they are part of a book of prophecies, of whoſe inſpiration ſufficient evidence is produced.—A book, which hath long ago been proven to be a true prophecy

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phecy by the many events in the hiſtory of the church and of the world, by which its early predictions have been regularly and minutely accompliſhed. They are credible, becauſe they predict a ſtate of purity, peace, and proſperity to the Chriſtian religion, which it is highly reaſonable to expect, if it is a religion from God. It is unreaſonable to ſuppoſe that a religion from God ſhall never triumph over ignorance, error, ſuperſtition, and vice, in this world. Gamaliel reaſoned juſtly, when he ſaid of Chriſtianity, "If this work is of "God, ye cannot overthrow it."

Verſes 6th, 7th, 8th.—And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirſt, of the fountain of the water of life freely. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

The ſame perſon, who ſat upon the throne, and who

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who commanded John to write theſe words, ſaid unto him: It is done. By this expreſſion he intimated that all the prophecies of this book are finiſhed. After this, no new events ſhall be predicted in this book; but all that follows in it ſhall be only explanatory of events already predicted in it, or exhortations to thoſe perſons who ſhall read it. He calls himſelf Alpha and Omega, the beginning and the end. This name was given to Chriſt, in chap. i. 8. where the import of it was explained in the commentary. Here it is only neceſſary to obſerve, that he who ſits upon the throne, and Chriſt, is the ſame being, and conſequently that this is a plain declaration of the divinity of Chriſt.

Life, as was formerly ſhewn, is the intellectual and ſpiritual life. The water of life ſignifies intellectual and ſpiritual nouriſhment and pleaſures. The fountain of theſe waters of life is God, the fountain of all intellectual and ſpiritual life and joy. Accordingly God is frequently ſtiled the fountain of life, and of living waters, in ſcripture. Thus Pſalm xxxvi. 9. "With thee is the fountain "of life." Jeremiah. ii. 13. "They have forſaken "me the fountain of living waters." And in chap. xxii. 1. of this book, it is ſaid that the river of the water of life proceedeth out of the throne of God and of the Lamb, that is from God, the Father, through the mediation of Chriſt. God only hath

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this ſpiritual life in himſelf, and from him only it is communicated to his intelligent and moral creatures. The moſt pure and plentiful fountain of water communicates nouriſhment, refreſhment, and pleaſure, to the man only who is athirſt. In like manner, the moſt pure and large objects of intellectual, moral, and religious improvement and joy, will be purſued, perceived, and reliſhed, only by the man who has a ſtrong deſire for them. The bodily appetite is not more neceſſary for ſenſual gratification than the mental affection is for mental enjoyment. Thoſe who are athirſt are all who ſincerely and ardently deſire to know, love, imitate, and enjoy God. To all ſuch God promiſes, that their deſire ſhall be gratified. This deſire ſhall not merit that bleſſing; but ſhall only excite them to apply for it, and qualify them to receive, uſe, and enjoy it in a right manner. Is it poſſible that the dependent creature can merit from its independent Creator? What haſt thou that thou haſt not firſt received from him? Is it any pleaſure to the Almighty that thou art righteous? or it is any gain to him that thou makeſt thy way perfect? Is it poſſible that the ſinner who hath never been able of late to keep the commandments of God perfectly, much leſs to atone for former tranſgreſſions, can merit any thing from his God but indignation? Even to them who are influenced by right deſires God will beſtow this bleſſing as a free

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free gift. He, who ſat upon the throne, ſays, "I will *give* unto him that is athirſt of the fountain of "the water of life *freely*." They ſhall receive the ſpiritual life from God himſelf, and ſhall derive the moſt pure and enlarged ſpiritual improvement and joy from the exerciſe of their intellectual and moral powers upon God himſelf. This promiſe exactly correſponds to the uniform language of ſcripture. "Ho every one that thirſt-"eth, Come ye to the waters. Bleſſed are they "who do hunger and thirſt after righteouſneſs, "for they ſhall be filled. Jeſus anſwered them, "and ſaid, My doctrine is not mine but his that "ſent me. If any man *will do his will*, he ſhall "know of the doctrine, whether it be of God, or "whether I ſpeak of myſelf. In the laſt, that "great day of the feaſt, Jeſus ſtood and cried, "ſaying, If any man thirſt let him come unto me "and drink. And ye will not come to me that "ye might have life." Every man who ſincerely and ardently deſires to know, imitate, and enjoy God, that is, to be truly wiſe, good, and happy, ſhall be made wiſe and good by the renewing influences of the Spirit of God, and by the various diſpenſations of divine providence and grace to him; and ſhall be happy in the contemplation and enjoyment of God himſelf, whatever may be his outward ſituation in this world. The ſpiritual life ſhall acquire ſtrength in him as he paſſes

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through this world, and his ſpiritual joy ſhall increaſe with it, until they ſhall both become perfect together in the heavenly ſtate, where he ſhall ſee God as he is, where the divine image ſhall ſhine unclouded in his nature, and he ſhall enjoy God perfectly, uninterruptedly, and perpetually. Let no man therefore complain that he is not wiſe, good, and happy. If you do ſincerely and ardently deſire to be ſo, God by his providence and grace will make you ſo, and in himſelf you ſhall ever have a perfect ſtandard of conduct, and an inexhauſtible fund of enjoyment. But if you have no ſuch deſire, you may indeed complain of your own folly in not endeavouring to acquire and cultivate it; but you have no reaſon to complain of God for not giving you thoſe bleſſings which you never ſincerely wiſhed he ſhould give you. Until you are poſſeſſed of ſuch a deſire, nothing can make you wiſe, good, and happy. While without it, you want the mental faculty for ſtudying, perceiving, and reliſhing truth, virtue, and happineſs; as well may the blind man ſee and be pleaſed with colours, before his eyes are opened; as well may the deaf man hear and be delighted with ſounds, before his ears are unſtopped; as that you could perceive, attain, or reliſh truth, virtue, and happineſs, while you have no deſire for them in your ſoul. "The natural man receiveth not the "things of the Spirit of God, for they are fooliſh-

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"neſs unto him; neither can he know them, be-
"cauſe they are ſpiritually diſcerned." The want of this deſire is not a natural defect, but it is a moral diſability. Hence this diſability not only diſqualifies you, while it continues, for making attainments in duty and happineſs, but is itſelf criminal. Not to eſteem and deſire what you ought highly to eſteem and deſire, muſt be depravity and ſin. But hence it is that this diſability, becauſe moral, may be removed in the ſame way in which all other moral diſabilities in man may be removed. Turn your attention to the nature and value of truth, of virtue, and true happineſs, and to the great intereſt which you have in them; frequently trace the illuſtrious diſplays of the natural and moral perfections of God in his works of creation, providence, and redemption, and in his word; and thus in your thoughts gradually aſcend to the contemplation of ſupreme excellency, goodneſs, and amiableneſs in God himſelf. Search the ſcriptures, attend on the preaching of the word, and frequently and ſincerely pray to God through the mediation of Chriſt, that by his good Spirit he would excite in you ſuch a deſire; and you need not deſpair of ſucceſs. "For this is the will of
"God, even your ſanctification. And this is the
"confidence that we have in him, that if we aſk
"any thing according to his will he heareth us."
He who in this world overcomes the various temptations

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tations and trials to which he hath been expoſed, ſhall inherit all things. To inherit, is frequently uſed in ſcripture to ſignify to enjoy with a peculiar reliſh and advantage. "Bleſſed are the "meek, for they ſhall inherit the earth." But "thoſe that wait upon the Lord, they ſhall inherit "the earth." There is ſomething in the very idea of inheritance or property, which makes men enjoy the ſame thing with much greater reliſh after it becomes their property than they could have done when it was the property of another perſon, though that perſon ſhould have freely given them the uſe of it. By this term the peculiar reliſh with which truly godly men enjoy all things is beautifully expreſſed They enjoy God ſupremely, they enjoy themſelves, they enjoy all things which they poſſeſs, becauſe on every one of them they place no higher affection than it deſerves, and they expect no more good from it than it actually contains, and that quantity it will always yield. They enjoy every diſpenſation of divine providence to them, becauſe, whether outwardly adverſe or proſperous, they are ſatisfied that whatever God allots to them is beſt for them if they rightly improve it. They enjoy thoſe things which are poſſeſſed by others. Animated with the benevolence and brotherly affection of Chriſtians, they rejoice with thoſe who rejoice. They are happy on account of the happineſs of others. The means,

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means, inſtruments, and objects of other perſons happineſs, ſo far as they are innocent, for that reaſon communicate happineſs to them. Whilſt the envious man, vexing himſelf becauſe his neighbour is happy, cannot enjoy his poſſeſſions becauſe his neighbour has better ones, the benevolent Chriſtian enjoys every virtuous pleaſure which can be derived from his neighbour's poſſeſſions, without any alloy from this thought, that they are the property of another perſon. They ſhall alſo inherit all things, becauſe, like their property, all things ſhall in fact promote their real intereſt, Adverſity, proſperity, health, ſickneſs, riches, poverty, the means and miniſters of religion, perſecution for conſcience ſake, the things which they poſſeſs, and the things which they want, life and death, ſhall all be overruled by God for promoting their beſt intereſt, even their improvement and happineſs Of ſuch perſons Paul ſays, 1 Cor. iii. 21, 22. "All things are yours, whether Paul, or "Apollos, or Cephas, or the world, or life, or "death, or things preſent, or things to come, *all* "are yours. And ye are Chriſt's: and Chriſt is "God's." God will be his God. To inherit all things is a great and an ineſtimable bleſſing, but to have God for his God is the higheſt poſſible bleſſing of man: for God is all and in all. God will be his ſaviour, his ſanctifier, the ſole object of his worſhip, his preſerver, his guide, the ſtandard of

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of his character, and his chief good in every ſtage of his exiſtence. The contemplation of God in this world, in the glaſs of his works and of his word, and in the face of Jeſus, and in a future world, as it were face to face, immediately and intuitively as one pure ſpirit beholds another, ſhall employ, enlarge, improve, and delight, all his intellectual and moral powers. He ſhall be a ſon of God. Beſides Chriſt, who, becauſe the Son of God in a ſenſe peculiar to himſelf and incommunicable to any other perſon, is called God's *only* begotten Son; there are three diſtinct perſons who are ſtiled ſons of God in ſcripture. Theſe three are angels, Adam, and all real Chriſtians or regenerated perſons. Of angels Job ſays, chap. xxxvii. 7. "When "the morning ſtars ſang together and all the ſons "of God ſhouted for joy." Luke, in tracing back the genealogy of Joſeph, finiſhes it by calling Adam the ſon of God; thus, "Who was the ſon of "Seth, who was the ſon of Adam, who was the ſon of God, chap. iii. 38. and of true Chriſtians Paul ſaith, Rom. viii. 14. "For as many as are led "by the Spirit of God, they are the ſons of God." There are two eſſential qualities in which all theſe three agree, and on account of which they are ſtiled *ſons of God*. The firſt quality is immediate creation by God, and the ſecond is a reſemblance of the intellectual and moral perfections of God. In theſe two qualities the very eſſence of ſonſhip conſiſts

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ſiſts in all who are ſtiled the ſons of God in ſcripture, excepting only Chriſt. He is ſtiled the *only begotten* Son of God, becauſe he is the ſon of God in a way entirely peculiar to himſelf; in a way which therefore does not imply creation or likeneſs to God, but which is conſiſtent with ſelf-exiſtence and identity with God. Thus, angels received their exiſtence immediately from the creating hand of God, and were made wiſe, righteous, and holy, like God. And Adam received his exiſtence immediately from the creating hand of God, and was made after the image of God in knowledge, righteouſneſs, and holineſs. In like manner, real Chriſtians or regenerated perſons are renewed by the Spirit of God in the ſpirit of their minds, and are brought again to reſemble God in the ſtate of their intellectual and moral powers. John i. 12, 13. "But as many as received him to "them gave he power to become the ſons of God, "even to them who believe on his name; who "were born not of blood nor of the will of the "fleſh, but of God." Eph. iv. 23, 24. "And be ye "renewed in the ſpirit of your mind; and that ye "put on the new man, which after God is created "in righteouſneſs and true holineſs." 1 John iii. 10. "In this the children of God are manifeſt, and the "children of the devil: whoſoever doeth not righ-"teouſneſs is not of God, neither he that loveth not "his brother." The ſons of God therefore are thoſe

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men who are renewed by the Spirit of God after the image of God in knowledge, righteouſneſs, and true holineſs, and who, as the natural conſequence of this new birth, manifeſt that they are the ſons of God by doing righteouſneſs, and loving one another with brotherly affection. Every one who overcomes the world ſhall be a ſon of God. The ſpiritual life ſhall be reſtored to him by the regenerating influence of the Spirit of God. His intellectual and moral powers ſhall be revived, corrected, improved, and at laſt perfected. And he ſhall be raiſed to, and ſecured for ever in the enjoyment of that pure and exalted happineſs which accords to ſuch a ſtate of his faculties. As ſons of God, they ſhall inherit the kingdom of God both in a preſent and future world. Rom. viii. 17. "If children, then heirs, heirs of God, "and joint heirs with Chriſt: if ſo be that we ſuf- "fer with him, that we may alſo be glorified toge- "ther." The excellence of this character, the extent of divine grace in beſtowing it, and the degree of excellence and happineſs to which it ſhall ariſe in a future ſtate, far exceed the capacity of human faculties in their preſent ſtate fully to comprehend, and the power of human language fully to expreſs, 1 John iii. 1,—3. "Behold *what man-* "*ner* of love the Father hath beſtowed upon us, "that we ſhould be called the *ſons* of God: there- "fore the world knoweth us not, becauſe it knew "him

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" him not. Beloved now are we the ſons of God, " and it *doth not yet appear* what we ſhall be: but " we know that when he ſhall appear we ſhall be " like him, for we ſhall ſee him as he is. And e- " very man that hath this hope in him purifieth " himſelf even as he is pure." Having deſcribed the character and happineſs of the faithful ſervants of God, he who ſitteth upon the throne enumerates the various characters which ſhall be conſigned to hell, and ſhall be hurt of the ſecond death. They ſhall all be ranked under one or other of the eight following claſſes. " The fearful." All thoſe perſons in whom the paſſion of *fear* predominates and regulates their conduct. From the fear of loſing the favour or of incurring the diſpleaſure of men, from the fear of hurting their fame, their worldly intereſt, their liberty, or even endangering their lives in this world, they either deny, do not profeſs, or corrupt the truth of the goſpel. If at any time they attend to any duty which they owe to God, they act not from a ſenſe of duty, from love and reverence to God, nor from an eſteem for truth and virtue; but from fear of the divine wrath, from fear of hell. Their motive of action is that of the ſlave, not that of the freemen, not that of the ſons of God. " The unbelieving." All thoſe perſons who do not in a tolerable proportion to their opportunities and abilities candidly and diligently examine the nature and evidence of the

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leading truths of religion, and believe them with the aſſent of the underſtanding and the approbation of the heart. All who diſbelieve the being of a God. All who, though favoured with the inſpired ſcriptures of the Old and New Teſtament, yet do not believe that Jeſus is the Chriſt and the Son of God, nor the great truths of God contained in the ſacred ſcriptures. "The abominable." In ſcripture, to worſhip God by merely external obſervances, while the heart is not engaged in his ſervice, or to worſhip God by ordinances of mere human inſtitution, even though the heart ſhould be engaged, are both called an abomination to the Lord. The abominable therefore are all thoſe perſons who worſhip God by mere external obſervances, whilſt they are ſtrangers to the nature of religion and never felt its power in their hearts and lives, even though the ordinances which they obſerve are of divine inſtitution;—thoſe who worſhip God in hypocriſy, profeſſing one thing, whilſt they feel and intend another;—and thoſe who worſhip by ordinances of mere human inſtitution, obſerving as doctrines of God the commandments of men. "Murderers." Thoſe perſons, who with forethought malice take away the life of any of their fellow men, and thoſe who though they do not imbrue their hands in their brother's blood, yet entertain hatred and malice againſt him, and rejoice in his misfortunes, his hurt, or his death. "Whoremongers."

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"Whoremongers." All unchaſte and unclean perſons, who do not govern their ſenſual appetites by the laws of reaſon and of religion. "Sorcerers," thoſe perſons who uſe charms and inchantments of any kind. By the uſe of theſe, ſorcerers in fact deny the ſuperintendency of divine providence through the intervention of ordinary means,—call upon God to interfere in a miraculous manner, when they have no authority for ſuch a call,—or ſolicit the aid of evil ſpirits to obtain what they deſire; all of which are highly impious. "Idolaters." All thoſe perſons who pay religious worſhip to any other object than the only true God; or thoſe who even worſhip the true God by images, or any other way which he hath not appointed. "And all liars." To lie, is to ſay one thing with the mouth whilſt another thing is meant by the heart, in order to deceive the hearer. Few ſins are more atrocious in themſelves or more hurtful in their conſequences than lying. It is an inſult to the omniſcience or purity of God, a groſs perverſion of the power of ſpeech which is the glory of our nature; and is deceit, diſappointment, and therefore injuſtice to men. It tends to deſtroy the confidence of man in man, to foſter in the ſoul hypocriſy to God, and to diſſolve the ſtrongeſt bands of ſociety. Moſt probably no other ſin is ſo common in the world. Who can count the lies which are raiſed and propagated in the world in order to ſerve political

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litical purpoſes, the views of religious ſects or parties, the pecuniary intereſts, the vanity, the reſentment, the malice, and the envy of men, or to ſcreen their real circumſtances, their follies, or their vices. And when we look into ſcripture, we ſee this ſin drawn by the pen of inſpiration in the blackeſt colours and moſt deformed features. In all the full catalogues of ſins it is the laſt, as being the greateſt of them. It is repreſented as the ſureſt mark of the depravity of human nature, as a certain evidence that thoſe who practiſe it are the children of the Devil, and it is traced back to the Devil as its author, who is called "the father of "lies." Beſides the catalogue of ſins in this verſe, thoſe for inſtance in verſe 27. and in chap. xxii. 15. alſo cloſe with this ſin. Verſe 27. And there "ſhall in no wiſe enter into it any thing that de-"fileth, neither whatſoever worketh abomination, "or maketh a lie." Chap. xxii. 15. "For without "are dogs, and ſorcerers, and whoremongers, and "murderers, and idolaters, and whoſoever loveth "and maketh a *lie*." Col. iii. 9, 10. "*Lie* not "one to another, ſeeing that ye have *put off the* "*old man* with his deeds, and have put on the new "man, which is renewed in knowledge, after the "image of him that created him." Eph. iv. 24, 25. "And that ye put on the new man, which "after God is created in righteouſneſs and true "holineſs. Wherefore putting away *lying*, ſpeak "every

"every man truth with his neighbour; for ye are "members one of another." John viii. 44. "Ye "are of your father the devil, and the luſts of your "father ye will do; he was a murderer from the "beginning, and abode not in the truth, becauſe "there is no truth in him. When he ſpeaketh a "lie, he ſpeaketh of his own: for he is a liar, and "the father of it." It is therefore no wonder that this black catalogue of ſinners is cloſed with liars, and that *all liars* are doomed to the lake which "burneth with fire and brimſtone."

Let it be here obſerved that it is not every degree of all or any of theſe ſins for which men will be conſigned to hell. For ſome degree of ſin cleaves to the wiſeſt and beſt of men in this world. "If we ſay we have no ſin, we deceive ourſelves, "and the truth is not in us. No man liveth and "ſinneth not." But it is only when theſe ſins or any of them ſo much predominate in men as to form their general character. It is not when men ſtrive againſt theſe ſins, but it is when they become the ſlaves of them. Under theſe eight claſſes may be comprehended all the ſinners on the earth which ſhall be conſigned to hell. Every man whoſe real character hath come under ſome of theſe claſſes for ſome part of his life ſhall not be doomed to hell; but thoſe only who live and die impenitently, if any of theſe characters belong to them, 1 Cor. vi. 9, 10, 11.

Verſes

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Verſes 9th.—*21ſt.*—And there came unto me one of the ſeven angels which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and ſhewed me that great city theholy Jeruſalem deſcending out of heaven from God, having the glory of God, and her light was like unto a ſtone, moſt precious, even like a jaſper-ſtone clear as cryſtal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael. On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb. And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof. And the city lieth four ſquare, and the length is as large as the breadth: and he meaſured the city, twelve thouſand furlongs:

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longs: the length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper, the second sapphire, the third a chalcedony, the fourth an emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth a chrysophrasus, the eleventh a jacinct, the twelfth an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

Agreeably to the idiom of prophetic writing, and to the particular construction of this book, an angel is introduced to give a full and distinct view of the new Jerusalem or millennium state of the Christian church, which had been predicted in the xx. chapter, and in the preceding part of this one, after the Papal hierarchy had been predicted in chap. xiii. In chap. xvii. 1. an angel is introduced

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in a manner exactly ſimilar to that of the angel in this paſſage, to preſent a ſtriking picture of the Papal hierarchy and an explication of it, which he did in the whole xvii. chapter. In chap. xvii. 1. the angel ſaid to John, "Come hither;" and in this paſſage the angel alſo ſays to John, "Come hither." By theſe ſimilar expreſſions it is intimated, that each of theſe viſions is limited to a particular ſcene, even to that on which the angel ſtood at the time when he gave each of theſe invitations, "Come hi-" ther." In the former inſtance it was the wilderneſs ſtate of the church, even the period from the year of Chriſt 756 to the end of the year 1999. Verſe 3d, "So he carried me away in the Spirit "unto the *wilderneſs*." In this inſtance it is a great and high *mountain*. Verſe 10th, "And he "carried me away in the Spirit unto a great and "high mountain." But what particular ſcene or ſtate of the church and of the world is repreſented by this great and high mountain? This is the ſymbol for the millennian period of the church and of the world.

It was formerly ſhewn, that, in the ſymbolical language, a mountain ſignifies dominion or kingdom; becauſe dominion or power elevates thoſe who are veſted with it above the reſt of men, juſt as mountains are elevated above the ſurrounding plains. Hence the proper ſymbol for that period of the Chriſtian church, when the kingdom of God ſhall come on earth, when the kingdom ſhall be

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given to the ſaints of the Moſt High, and when they ſhall be made kings and prieſts unto God, and ſhall reign with Chriſt a thouſand years, is a *great* mountain, becauſe that kingdom of God ſhall then extend over the whole earth; and a *high* mountain, becauſe it ſhall then overtop every other kingdom on earth. By this ſymbol the millennian period is uniformly repreſented by the antient prophets. Thus Daniel ii. 31,—45. I ſhall tranſcribe only verſes 34, 35, 44, 45. but the reader is deſired to read the whole paſſage. "Thou "ſaweſt till that a *ſtone* was cut out without "hands, which ſmote the image upon his feet that "were of iron and clay, and brake them to pieces; "then was the iron, the clay, the braſs, the ſilver, "and the gold broken to pieces together, and be- "came like the chaff of the ſummer threſhing-floors, "and the wind carried them away that no place "was found for them: and the ſtone that ſmote "the image became a *great mountain*, and filled "the whole earth. And in the days of theſe "kings ſhall the God of heaven ſet up a kingdom "which ſhall never be deſtroyed: and the king- "dom ſhall not be left to other people, but it ſhall "break in pieces and conſume all theſe kingdoms, "and it ſhall ſtand for ever. Foraſmuch as thou "ſaweſt that the ſtone was cut out of the moun- "tain without hands, and that it brake in pieces "the iron, the braſs, the clay, the ſilver, and the "gold: the great God hath made known to the

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"king what ſhall come to paſs hereafter: and the "dream is certain, and the interpretation thereof "ſure."

In this paſſage Daniel predicts the riſe and fall of the four great kingdoms, the Babylonian, the Perſian, the Grecian, and Roman. And he alſo predicts the different appearances of the kingdom of God in the world in different periods. So long as any of theſe four kingdoms ſhould continue, it is repreſented by the *ſtone* cut out without hands: but whenever the laſt of them ſhould be totally and finally deſtroyed, that ſame ſtone ſhould become *a great* mountain, and ſhall fill the whole earth. Hence it is perfectly clear, that the period in which the church of Chriſt is repreſented by a *great* mountain is that which ſhall commence upon the final overthrow of Rome under its laſt head, the Papal, which is the laſt of theſe four kingdoms. But, as was formerly ſhewn, the millennian period is to commence at that time, and on the very back of that event.

Iſaiah predicting the millennian period uſes the ſame ſymbol, chap. ii. 2,—4. "And it ſhall come "to paſs in the *laſt days* that the *mountain* of the "Lord's houſe ſhall be eſtabliſhed in the top of "the mountains, and ſhall be exalted above the "hills; and all nations ſhall flow unto it. And "many people ſhall go and ſay, Come ye, and let "us go up to the *mountain* of the Lord, to the "houſe

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" houſe of the God of Jacob, and he will teach us " of his ways, and we will walk in his paths; for " out of Zion ſhall go forth the law, and the word " of the Lord from *Jeruſalem.* And he ſhall judge " among the nations, and ſhall rebuke many peo- " ple; and they ſhall beat their ſwords into plough " ſhares, and their ſpears into pruning hooks: na- " tion ſhall not lift up ſword againſt nation, nei- " ther ſhall they learn war any more." All the particulars of this paſſage unite in marking the period of the *mountain* of God's houſe as that of the *millennium.* This prediction reſpected the *laſt days.* This ſymbol, "the laſt days," always ſignifies the period of the goſpel, as diſtinguiſhed from that of the Moſaic diſpenſation. This mountain of the Lord's houſe ſhall be eſtabliſhed on the top of the mountains, and exalted above the hills, and all nations ſhall flow unto it: and there ſhall be no more war. But that period when the kingdom of God ſhall be ſupreme in the world, when all nations ſhall flow unto it, and univerſal peace ſhall prevail on the earth, is the millennium. Micah predicting the ſame period uſes the ſame ſymbol, and the very ſame deſcription, without almoſt a ſingle word of variation, chap. iv. 1,—3. This paſſage the reader is deſired to examine, and particularly to notice that Micah, like Iſaiah, expreſsly limits the period to which it refers to "*the laſt days.*" And Ezekiel when

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when beginning his long and minute predictions of the millennian ſtate, under the hieroglyphics of the temple, of the city of Jeruſalem, and of the holy land, which fills up the whole laſt nine chapters of his prophecies; in chap. xl. 2. fixes upon the ſame "*very high mountain*" as the ſcene of his viſion: "In the viſions of God brought he me "into the land of Iſrael, and ſet me upon a very "*high mountain*, by which was as the frame of a city "on the ſouth:" and in ch. xlviii. 35. "The name "of the city from that day ſhall be the Lord is "there." The whole of theſe nine chapters is a deſcription of the millennian ſtate, with a particular reference to what ſhall be the ſituation of the tribes of Iſrael at that period. By the name which he gives to the city that he deſcribes, and with which he cloſes the deſcription, "The Lord "is there," he ſhews that his deſcription of Jeruſalem, and that of the new Jeruſalem by John in this chapter, both predict the ſame period of the Chriſ- "tian church." Of the new Jeruſalem John ſays, "The tabernacle of God is with men, and he will "dwell with them, and they ſhall be his people, "and God himſelf ſhall be with them, and be their "God." Of the city of which theſe things are ſaid, may it not with the utmoſt propriety be ſaid "The Lord is there."

I have been the more particular in fixing the import of the high mountain as the ſcene of the viſion,

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vision, because the right knowledge of the scene of vision is the best key for opening up the time or period to which the vision refers. Thus in chap. x. 2. xiii. 1. xvii. 3. and xxi. 10. the particular scene of vision, in all these passages, clearly pointed out the particular time to which each of these visions referred. John was not carried away bodily to a high mountain. He was carried away "in "the Spirit." This is the ordinary scriptural phrase for being under the immediate influence of divine inspiration. Not to mention many other passages of scripture, where this phrase is used to signify that a person is under the immediate influence of divine inspiration, it is thus used in this book, chap. i. 10. iv. 2. xvii. 3. and in this passage. By divine inspiration upon his mind, the same impressions were made, and the same ideas were raised in him, that would have been had he been actually carried away to and placed upon the top of a great and high mountain.

Upon that mountain the angel was to shew John the bride the Lamb's wife. By the bride the Lamb's wife is meant the new Jerusalem: for ver. 2d, it is said, "I John saw the holy city new Je- "rusalem coming down from God out of heaven, "prepared as a bride adorned for her husband." And in verse 10th, after the angel had told John that he would shew him the bride the Lamb's wife, John says, "And he shewed me that great "city

" city, the holy Jeruſalem, deſcending out of hea-
" ven from God." The reader is deſired to read the whole lxii. chapter of Iſaiah, in which the prophet predicting the millennian period ſays, that Jeruſalem ſhall be called by a *new* name, viz. the *new Jeruſalem*; and Beulah, or *married*: " For
" the Lord delighteth in her, and her land ſhall be
" *married*. And ſhe ſhall be called Sought out,
" A City not forſaken."

In the ſymbolical language, the new Jeruſalem and the bride the Lamb's wife, both ſignify the ſame period and ſtate of the church, even the millennian ſtate. The former is as it were the proper name of it, and the latter the deſignation of that relation in which it ſtands to Chriſt. John muſt be carried up to the great and high mountain; before he could obtain a full view of the new Jeruſalem as the bride the Lamb's wife; to ſignify that the ſtate of the church, repreſented by theſe two ſynonymous ſymbols, ſhall not in fact appear in the world, until the time come when the kingdom of God ſhall be no longer " the ſtone cut out without
" hands," but " the great and high mountain
" which fills the whole earth." From this high mountain John in viſion ſaw the holy city, the new Jeruſalem; and by this hieroglyphic deſcribes the purity, triumph, and glory, of the church of Chriſt during the millennian or mountain period of it. The unequalled grandeur and magnificence

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cence of this city in general repreſents the unequalled grandeur and triumph of the church of Chriſt during that period. The beauty of this grand hieroglyphic will appear more ſtriking on an examination of ſome of its principal parts.

"The new Jeruſalem deſcends out of heaven "from God." The deſcription of the city, for the wonderful aſſemblage of ſimplicity and of grandeur, baffles all human architecture. Then the church of Chriſt will not be modelled on the plan of this or that church or ſect. Chriſtians will not be bigots to the church of Rome, to the Lutheran church, to the church of England, to the church of Scotland, or to any other church. They ſhall not ſay, I am of Paul, I am of Apollos, I am of Cephas; for they ſhall all be of Chriſt. And the Chriſtian church ſhall in every reſpect correſpond to the model of it which is contained in the inſpired ſcriptures of the New Teſtament.

"This city ſhall have the glory of God in it." It ſhall illuſtriouſly diſplay the glory of God. To ſhew forth the glory of God ſhall be the chief aim and the happy attainment of every individual Chriſtian, and of the church as a collective body. "Whether they eat, or drink, or whatſoever they "do, they ſhall do all to the glory of God." Her light, the ſymbol of purity and knowledge, ſhall be like the bright and uniform luſtre of a precious ſtone. Her purity and knowledge ſhall be at

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once very great, and very uniform and permanent. They ſhall not ebb and flow. They ſhall not change like the light of day unto the twilight and gloom of night.

"It had a great and high wall;" ſo great as to encircle every part of the church, though it ſhall then extend over almoſt the whole earth, and ſo high that no enemy ſhall be able to ſcale it. This great and high wall is that peculiar care with which divine providence ſhall then protect the church of Chriſt. Such is the account which Zechariah gives of this wall, when he predicts both it and the glory of God which ſhall be in the new Jeruſalem, chap. ii. 1,—5. The reader is deſired to look into this paſſage. I ſhall tranſcribe only verſe 5th. "For I, ſaith the Lord, will be unto her "a wall of fire round about, and will be the glory "in the midſt of her."

"The city had twelve gates, at the gates twelve "angels, and names written thereon, which are "the names of the twelve tribes of the children of "Iſrael. On the eaſt three gates; on the north "three gates; on the ſouth three gates; and on "the weſt three gates." By gates to every quarter of the earth, it is ſignified that the church of Chriſt ſhall then become univerſal, and that men ſhall flock unto it from every quarter of the globe.

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The gates are named after the twelve tribes of Iſrael, to ſignify that the Moſaic diſpenſation is introductory to, and as it were the gate unto the Chriſtian diſpenſation. Then the Jews rightly underſtanding and believing Moſes, ſhall believe in Jeſus of whom Moſes wrote. When the Jews ſhall enter the Chriſtian church in a body, the Gentiles ſhall be led by their converſion to flock unto it from all quarters; ſo that in this reſpect the twelve tribes of Iſrael ſhall be the gates into the church of Chriſt to thoſe who ſhall come from the eaſt, from the north, from the ſouth, and from the weſt. The preſervation of the Jews diſtinct from every other people, though ſcattered ſo widely and for ſo long a time, and their univerſal converſion to the Chriſtian faith, and reſtoration to their own land, all in the moſt exact correſpondence with the antient prophecies concerning them, will appear ſo miraculous, that infidelity itſelf ſhall be obliged to yield to ſuch overpowering evidence of the truth of Chriſtianity, and the fullneſs of the Gentiles ſhall then come into the Chriſtian church, Rom. xi. 11,—27.

That the Jews ſhall be converted to the Chriſtian faith in a body, ſhall be collected from all parts of the world whither they are ſcattered, and ſhall be put in poſſeſſion of the land of Canaan, are clearly and frequently predicted by the prophets of God. And the whole train of divine pro-

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vidence to that people, evidently appears preparatory to their converſion and to their return to their own land at the predicted time. Many paſſages of ſcripture contain general and dark hints, relative to the return of the Jews to their own land, and to their converſion in a body to the Chriſtian faith: but in the following theſe two great events are predicted in a full, clear, particular, and ſtriking manner. Nothing but prejudice or inattention can put another meaning upon Deut. xxxii. 43. Ezekiel xi. 4,—20, 36, 37. and xxxix. 23,—29. If any thing were neceſſary to render it more probable that ſuch is the meaning of theſe predictions, and that theſe events ſhall take place in due time, the following facts might be ſtated. The original promiſe and grant of that land to Abraham and his ſeed for an *everlaſting poſſeſſion* by God himſelf:—The long diſperſion of the Jews through all the countries of the world, in terms of the predictions of thoſe very paſſages in which alſo their return is foretold;—the moſt uncommon care and accuracy with which they ſtill preſerve the genealogies of their tribes;—that they have no civil eſtabliſhment in any country; and that notwithſtanding the very great riches of many of them in money, they do not purchaſe land; by which uncommon peculiarities of their ſituation, they have no attachments in any country to make them unwilling to return to the land of Canaan:

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—Their ſtrong attachment to that land, and their ardent hope of being reſtored to it, which length of time neither weakens nor cools;—and that the Turks, the preſent inhabitants of that country, who obtained poſſeſſion of it by violence, ſhall be moſtly deſtroyed in that great war in the end of the year 1999, in which they and Papal Rome ſhall mutually deſtroy each other, ſo that the land of Canaan ſhall be left almoſt without inhabitants in the beginning of the year 2000, ready for the return of the Jews to the land which God gave unto Jacob his ſervant, wherein their fathers dwelt.

In this converſion of the Jews in a body, and in their return to their own land to a ſtate of much greater proſperity than their fathers ever enjoyed, the two great external proofs of Chriſtianity, prophecy and miracle, ſhall unite in ſo wonderful and powerful a manner that their evidence ſhall be irreſiſtable. Their return to their own land, and their converſion to Chriſtianity, will fully explain and confirm prophecy; and the whole of theſe events ſhall appear ſo miraculous, that no man will be able to deny that it is a work of God. In theſe events the finger of God will be evident. And thus the Iſraelites in entering into the church of Chriſt, ſhall ſet open its gates on every ſide for the fullneſs of the Gentiles to flock unto it from every quarter.

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At theſe twelve gates there are twelve angels as porters, to admit every proper perſon, and to refuſe admiſſion to every improper one. By this ſymbol it is predicted, that the diſpenſations of divine providence and grace ſhall ſo be ordered, as on the one hand to conduct an innumerable multitude into the Chriſtian church, and on the other hand to prevent the admiſſion of any who are not true Chriſtians, Iſraelites indeed in whom there is no guile.

The names of the twelve apoſtles of the Lamb are inſcribed upon the foundations of the wall of the city. Therefore it is not the old Jeruſalem which was founded before the days of the apoſtles of Chriſt. It is not the Jewiſh church. But it is the new Jeruſalem, the Chriſtian church in its triumphant ſtate, modelled in every reſpect upon the writings of the apoſtles of Chriſt.

The meaſure of the city is twelve thouſand furlongs. That this meaſurement cannot apply to any real city, and does not ſignify any extent of ſpace, is evident from the great length of it, even 150 Engliſh miles; and from this circumſtance, that "the length, the breadth, and the height of "the city are equal." Though vaſtly exceeding any city in the world, one may be ſuppoſed to be 150 miles long and broad; but to ſuppoſe a city 150 miles high is to exceed all proportion and all probability. But the 12000 is a number made up of 1000 the number of the years of the millennium multiplied

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multiplied by 12 the number of the apoſtles; by the multiplication of which numbers a ſymbol is formed, which repreſents the church of Chriſt in its apoſtolical purity and ſimplicity, and at the ſame time in its millennian glory for the ſpace of a thouſand years.

The wall is 144 cubits. By the multiplication of 12, the number of the patriarchs, the repreſentatives of the Jewiſh church, into 12, the number of the apoſtles of Chriſt, the repreſentatives of the Chriſtian church; the number 144 is produced, as a ſymbol both of the union and of the great increaſe or multiplication of the Jewiſh and Chriſtian church. When this ſymbolical number of 144 is applied to the meaſurement of the *wall* of the city, the plain meaning of it is, that as the wall ſurrounds the city, both Jews and Gentiles ſhall be included within the new Jeruſalem, both ſhall be greatly increaſed, and they ſhall all be faithful ſervants of God like the 144000 ſealed ones, chap. vii. 4.

All the materials of which this city is built are of the moſt valuable kinds:—all manner of precious ſtones, pure gold, and pearls. Theſe three are the material ſubſtances on which men put the higheſt value. Theſe have all received their chief value from the creating hand of God. In many other ſubſtances on which the artiſt exerts his ſkill and induſtry, the workmanſhip exceeds the value

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of the materials. But whatever ſkill is exerted on any of theſe three kinds of materials, they always exceed the value of the work. By theſe, as the materials of which the city is conſtructed, it is ſymbolically ſaid, that all the materials of which the Chriſtian church ſhall then be compoſed ſhall be intrinſically and ſuperlatively valuable as the works of God, independent of the refinements of men.

Verſe 22d.—And I ſaw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

As it was in the temple that the Jewiſh worſhip was performed, no temple being in the new Jeruſalem ſignifies, that though the Jews ſhall then be admitted into the Chriſtian church, the worſhip ſhall be Chriſtian and not Jewiſh. As the temple is the ſymbol for external ordinances and ceremónies of worſhip, the want of it ſignifies, that the external ordinances of religious worſhip in the millennian ſtate ſhall be very few and ſimple. They ſhall ſtrictly accord to the goſpel of Chriſt in its ſcriptural purity and ſimplicity. "For the "Lord God Almighty and the Lamb are the "temple of it." Then the one God ſhall be worſhipped

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worſhipped in ſpirit and in truth, through Chriſt Jeſus the one Mediator between God and man.

Verſe 23.—And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

By the ſun and moon are ſignified created and ſecondary cauſes of light. And as light is the ſymbol for knowledge, they ſignify the created, ſecondary, and ordinary ſources of knowledge. The citizens of the new Jeruſalem ſhall not much ſtand in need of the ordinary and ſlow methods of inſtruction in religious knowledge, which are ſo neceſſary and often ſo ineffectual in the preſent period; for they ſhall entertain ſuch juſt views of the nature of God, his law ſhall be written ſo deep upon their hearts by his Spirit, and they ſhall trace the nature of truth, virtue, and real religion, ſo clearly in the character of Jeſus, that they ſhall ſeldom miſtake their duty, or want an inclination to do it. This happy condition of Chriſtians in the millennian ſtate Iſaiah predicts, in almoſt the ſame words with thoſe of this verſe, chap. lx. 19. "The ſun ſhall be no more thy light by day, nei-
"ther for brightneſs ſhall the moon give light
"unto thee: but the Lord ſhall be unto thee an

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"everlasting light, and thy God thy glory." Jeremiah in chap. xxxi. 33, 34. predicts the manner of acquiring religious knowledge, and the degree in which it shall be attained in that period.

Verses 24th,—27th.—And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Not only shall individuals regulate their conduct by the light of gospel truth and by the will of God, but collective bodies also, even in their civil capacity, shall conform to the will of God, and to the great laws of the gospel. "The *nations* of "them who are saved shall walk in the light of it. "And the *kings* of the earth shall bring their glo-"ry and honour into it." Then there shall be civil governments, as well as in the present time, of different kinds, *nations* or republican; *kings* or

3 monarchical.

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monarchical. But of whatever kinds they are, their conſtitution ſhall be good, and public affairs ſhall be well adminiſtered according to theſe conſtitutions. Both the governors and the governed ſhall conform to the will of God and to the laws of the goſpel. No Cæſar ſhall then encroach upon the prerogatives of God, and no citizen ſhall withhold from God the things which are God's, nor from Cæſar the things which are Cæſar's. Pure and undefiled religion will make the people good and loyal citizens, and it will make kings ſupporters inſtead of perſecutors of the church of Chriſt. Then, as Iſaiah predicted of this period of the church, chap. xlix. 23. "Kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers."

During all that period there ſhall be no time to be compared to night on account of ignorance, miſery, or danger. That whole period ſhall be like the day, in which men are favoured with light, enjoy themſelves, and are not afraid of the attacks of thieves, robbers, and enemies.

The gates of the city ſhall be always open, to ſignify, that no enemy ſhall enter into nor attack the church of Chriſt, but that friends and votaries ſhall continually flock unto it. The civil powers ſhall greatly exert themſelves to promote the ſecurity and ſucceſs of the Chriſtian church. They ſhall not indeed compel men by legal penalties

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to profeſs themſelves her votaries. Such compulſion, and ſuch forced votaries ſhe ſhall deſpiſe, as totally inconſiſtent with the nature of true religion. But they ſhall ſupport her by entering her gates as friends, by becoming true Chriſtians, and by conducting themſelves, even in the adminiſtration of civil affairs, by the laws of truth, righteouſneſs, and peace. Though the gates of the new Jeruſalem ſhall be always open, though the entrance into Chriſt's church ſhall not be narrowed by human ſtatutes, though even civil governments ſhall enter into it, and though its entrance ſhall be as wide as Chriſt hath made it; no perſon who is polluted with error or ſin, or who ſhall pollute others, none who worſhippeth God in idolatry or hypocriſy, and none who maketh a lie, ſhall enter into the millennian ſtate of the church. But thoſe perſons only ſhall enter it who are true Chriſtians, having been made ſpiritually alive in Chriſt Jeſus.

CHAP.

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CHAP. XXII.

Verſes 1ſt, 2d. AND he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb. In the midſt of the ſtreet of it, and of either ſide of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

The river of the water of life, and the tree of life, are ſymbols taken from the river which watered the terreſtrial paradiſe, and from the tree of life which grew in the middle of it. As ſymbols, they ſignify in general, that this period of the church and of the world ſhall be a kind of paradiſaical one, on account of its purity, ſimplicity, and happineſs. Theſe ſymbols ſignify in particular the food, by means of which the ſpiritual life is preſerved and ſtrengthened. In the paradiſaical ſtate, men lived on the fruits of trees, and drank of the pure water. Hence the tree of life, and the water

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water of life, ſignify the whole food which ſupports the ſpiritual life. True religion is the food of the ſpiritual life. It is this which preſerves and invigorates in the ſoul that life which was firſt produced in it by the Spirit of God. Solomon calls true religion *a tree of life*, Proverbs, chap. iii. 18. "She "is a tree of life to them who lay hold upon her."

This tree of life had twelve manner of fruits. It is that ſyſtem of religion which is contained in the inſpired writings of the twelve apoſtles, and which is adapted to the actual ſituations of all men however diverſified. It is the Chriſtian ſyſtem proceeding not only from God, but alſo from the Lamb, Jeſus Chriſt.

The river ran down the middle of the city, and a tree of life grew on each ſide of the river, in the ſpace between it and the ſtreets of the city which ran parallel with the river. And the tree yielded its fruit every month. This ſymbol ſignifies that true religion ſhall then be ſo ſituated that no perſon ſhall be at any loſs to find it, and all ſhall have the moſt eaſy acceſs to it. In that period the religion of Jeſus ſhall appear in the greateſt purity and plenty, and ſhall preſerve and ſtrengthen the ſpiritual life in all the citizens of the new Jeruſalem.

"And the leaves of the tree were for the heal-"ing of the nations." Trees bear leaves as well as fruits. The leaves, by ſheltering the bloſſoms and

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the fruit from the inclemency of the weather, promote their growth. The tree of life alſo had leaves. As the tree of life ſignifies true religion, its leaves are the ſymbol for the means of religion; even thoſe poſitive inſtitutions, which, in the preſent ſtate of the world, are as neceſſary to train men up to real religion, as the leaves of fruit trees are, in ſuch a world as this, to ſhelter the bloſſoms, and to nouriſh up the fruit to maturity. Theſe leaves or poſitive inſtitutions, few and ſimple as they ſhall be in that period, ſhall even then be neceſſary for the healing of the nations. So long as men ſhall be in this world, they ſhall be imperfect; ſo long as they are imperfect, they cannot arrive at abſolute perfection in religion; ſo long as they are not abſolutely perfect in religion, the proper means of religion ſhall be neceſſary for them. In heaven, the ſtate of perfection, real religion ſhall exiſt without any poſitive inſtitutions; and to ſuch a ſtate only is ſuch pure, real, and perfect religion adapted. While men need any degree of healing, the leaves as well as the fruit of the tree of life ſhall be neceſſary. When they ſhall arrive in that world in which "the inhabi-"tant ſhall not ſay, I am ſick," their whole religion ſhall be ſeated in their underſtanding and their heart, and ſhall be not the medicine but the food of the ſpiritual life for ever. By the perception of truth, and the exerciſe of right affections, the

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the ſpiritual life, under the bleſſing of God, ſhall be preſerved and invigorated throughout eternity. The reader is deſired to conſult Ezekiel iv. 7,—12.

Verſe 3d.—And there ſhall be no more curſe: but the throne of God and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him.

The firſt clauſe of this verſe runs thus in the original: Και παν καταναθεμα ουκ εσαι ετι; which ſhould have been tranſlated, "And the whole curſe "denounced againſt it ſhall not be yet." The word καταναθεμα evidently refers to a curſe denounced. The whole or final curſe denounced againſt the earth, is contained in the laſt chapter of the prophecies of Malachi, verſe 1. "For be- "hold the day cometh that ſhall burn as an oven, "and all the proud, yea and all that do wickedly, "ſhall be ſtubble, and the day that cometh ſhall "burn them up, ſaith the Lord of hoſts, that it "ſhall leave them neither root nor branch." Verſes 5th, 6th. "Behold I will ſend you Elijah "the prophet before the coming of the great and "dreadful day of the Lord. And he ſhall turn "the hearts of the fathers to the children, and the "heart of the children to their fathers, leſt I come "and ſmite the earth with a *curſe*." This final curſe

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curſe denounced upon the earth is farther explained by the apoſtle Peter, 2 Epiſ. iii. 7. "But the hea-"vens and the earth which are now, by the ſame "word are kept in ſtore, reſerved unto fire againſt "the day of judgement and perdition of ungodly "men." Verſe 10th, "But the day of the Lord "will come as a thief in the night, in the which "the heavens ſhall paſs away with a great noiſe, "and the elements ſhall melt with fervent heat, "the earth alſo and the works which are therein "ſhall be burnt up."

It is evident from both theſe paſſages that the curſe which is denounced againſt this earth is, "that it ſhall be burnt up," and that it is predicted that the millennium ſhall happen before this curſe ſhall be inflicted upon the earth. For Malachi ſays verſe 2d, "But unto you that fear my "name ſhall the ſun of righteouſneſs ariſe with "healing in his wings, and ye ſhall go forth and "grow up as calves of the ſtall," verſes 5th, 6th. And Peter ſays, verſe 13, "Nevertheleſs we ac-"cording to his promiſe look for new heavens and "a new earth wherein dwelleth righteouſneſs." When therefore it is ſaid here that the whole curſe ſhall not be yet, the import of this ſymbol is, that however great the wars and revolutions ſhall be by which Papal Rome ſhall be overthrown, and however awful the diſpenſations of divine providence ſhall be by which the millennium ſhall be

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introduced, yet the end of the world ſhall not be then. The curſe denounced upon the earth in the laſt word of the Old Teſtament ſhall not yet be inflicted. The millennian period, and even ſome more time ſhall firſt come. But how much more is not ſaid. It is only ſaid, that the curſe ſhall not be yet. The ſame uncertainty of the preciſe time of the end of the world and of the day of judgement marks this paſſage, which runs through all thoſe parts of ſcripture which refer to that day, "which none knoweth, nay not the angels in hea-"ven, but God only."

Here it may be obſerved, that this paſſage confirms the interpretation formerly given of the new heavens and the new earth, and of the new Jeruſalem as repreſenting not the heavenly ſtate, but the millennian ſtate of the church and of the world on this earth; ſince it aſſures us, that the earth ſhall not be burned up till after the termination of that ſtate which is repreſented by the new Jeruſalem. "The throne of God and of the "Lamb ſhall be in it, and his ſervants ſhall ſerve "him." Men ſhall then regulate their faith, worſhip, and obedience, by the laws of God publiſhed to the world through the mediation of Chriſt, as recorded in the ſcriptures of the New Teſtament. The throne of God and of the Lamb ſhall be the only throne erected in or over the church of Chriſt. The Chriſtian church ſhall not be model-

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led in this or that country, according to the nature of the civil government of it. It shall not, like all eſtabliſhed churches in the preſent period, gradually aſſimilate itſelf to the civil conſtitution of the ſtate. But its conſtitution and its laws ſhall be uniform and unalterable, in every country of the world, and under every form of civil government. They ſhall be only ſuch as have proceeded from the throne of God and of the Lamb. That conſtitution and theſe laws ſhall render her votaries good citizens, under every form of civil government.

"They ſhall ſerve God." He who ſerves God is the beſt citizen and the beſt man, in every ſituation and relation in which men can be placed. The citizens of the new Jeruſalem ſhall eſteem it their glory, and feel it their happineſs, to ſerve God and the Lamb. Here again we may obſerve, that God and the Lamb, that is Chriſt, are ſpoken of as *one*. It is not the *thrones*, but the *throne* of God and of the Lamb. It is not ſaid *their* ſervants, but *his* ſervants ſhall ſerve him.

Verſe 4th.—And they ſhall ſee his face; and his name ſhall be written on their foreheads.

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It is by the face that men know each other, and it is in the face that the affections of the mind naturally expreſs themſelves; hence, in the ſymbolical language, *to ſee the face* of a perſon is to know that perſon diſtinctly. It ſhall be as impoſſible for them to doubt of the exiſtence of God, as it would be to doubt of the exiſtence of a perſon whom they ſee face to face. They ſhall entertain the moſt juſt apprehenſions of the nature and character of God. Their knowledge ſhall be ſo quick and certain, that it ſhall approach very near to the intuitive kind.

The man who ſees the face of his friend, without any length of time or of reaſoning, by mere intuition recogniſes his friend. But the face is not the man, it is only on it that he recogniſes the man. In like manner, in every work of creation, of providence, and of grace, and eſpecially in the character and conduct of Chriſt, they ſhall inſtantly and intuitively recogniſe the inviſible God. In every one of theſe they ſhall perceive features, which cannot poſſibly apply to any other being but God, and which expreſs perfections peculiar to the deity. Seeing him face to face, they ſhall be happy in communion with him. Pure in heart, they ſhall be bleſſed in ſeeing God.

Of Chriſtians in this period Jeremiah predicts the knowledge, in terms of the ſame import with the words under our view, xxxi. 34. "And they "ſhall

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"shall teach no more every man his neighbour, "and every man his brother, saying, Know the "Lord: for they shall all know me from the least "of them to the greatest of them, saith the Lord. "And his name shall be in their foreheads." Those who openly professed themselves the votaries of Papal Rome are said, chap. xiii. 16. "to "receive the mark of the beast in their fore-"heads." Having the name of God in their foreheads signifies, that they shall avouch God for their God, and openly profess themselves to be his people. Though that modesty and humility which ever attend true religion and real worth, shall effectually hinder them from boasting of their godliness, yet they shall never be ashamed of their religion. They will regard it as the highest honour of the most exalted of men, to be allowed to worship the one God through the one mediator Christ Jesus;—as the deepest and most refined philosophy, to raise their views above all created natures, and to contemplate the great God the Creator of them all. They shall know, and not be ashamed to acknowledge, that the nature of God is, beyond all comparison, the noblest object to which they can direct, and on which they can employ, improve, and delight, all their intellectual and moral powers. Followers of God as dear children, the moral perfections of God shall shine with

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with ſuch luſtre in their characters, that his name ſhall as it were be viſible in their foreheads.

Verſe 5th.—And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light: and they ſhall reign for ever and ever.

In that enlightened and happy period there ſhall be no ignorance nor ſorrow, and little need of thoſe means which are neceſſary now to communicate knowledge and comfort to mankind. The Lord God ſhall give them comfort and joy. They ſhall be taught of God; he will put his law within them, and write it upon their hearts. Their knowledge of God will ſo greatly enlarge their intellectual powers and purify their hearts, that they ſhall clearly perceive every other object of knowledge which it is proper for them to know. Their ſupreme affections placed on God will qualify them for reliſhing every other object which they poſſeſs, comfort them under the loſs of every object of which they are deprived, and prove at all times a fund of the moſt refined and exquiſite joy.

"And they ſhall reign for ever and ever." With theſe words John cloſes the full explication of

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of the new Jeruſalem or millennian ſtate. Some men might be ready to ſay, this millennian ſtate is glorious and happy; but, being only for a thouſand years, it will come to an end, and the citizens of the new Jeruſalem may be conquered by their enemies. But, ſaith the ſpitit of prophecy, entertain no ſuch fear; for true Chriſtians ſhall reign for ever and ever. They ſhall never more be perſecuted by devils and wicked men, as their forefathers were under Heathen and Papal Rome. At the end of the thouſand years, the devil ſhall be looſed for a ſhort time, and Gog and Magog ſhall compaſs the camp of the ſaints about and the beloved city; and thus, by raiſing wars in the earth after they had ceaſed for a thouſand years, ſhall put an end to the millennium; but they ſhall not put an end to the reign and triumph of the ſaints on earth. For the devil and Gog and Magog ſhall be defeated in theſe wars. Gog and Magog ſhall be deſtroyed by fire from heaven, and the devil ſhall be caſt into the lake of fire and brimſtone, where he ſhall be tormented day and night for ever.

After the commencement of the millennium, Chriſtians ſhall not be conquered by any enemies on earth, and their reign ſhall not terminate with this earth. "On them the ſecond death ſhall "have no power." The ſame truth, righteouſneſs, peace, and joy which conſtitute their king-

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dom and reign on the earth, ſhall in higher degree of perfection accompany them to heaven, for ever improve, and conſtitute their reign for ever and ever.

Before this earth and the works that are therein ſhall be burnt in the general conflagration, "the "Lord himſelf ſhall deſcend from heaven with "a ſhout, with the voice of the Archangel and "trump of God, and the dead in Chriſt ſhall riſe "firſt: then they who are alive and remain ſhall "be caught up together with them in the clouds, "to meet the Lord in the air: and ſo ſhall they "ever be with the Lord."

As the ſeventh day ſabbath is the type or ſymbol of the ſeventh millennary or great ſabbath of the whole earth, ſo it is probable that the firſt day of the week, the Lord's day, is the type of that reign of the Chriſtian church, after the millennium until the general reſurrection, and in heaven for ever and ever. The Lord's day, or firſt day of the week, though frequently mentioned in ſcripture as the day ſet apart for the public worſhip of God in the Chriſtian church, is always deſcribed in very general terms. May not one reaſon of this be, that it is not, like the ſeventh day, the type of a determinate period of time; but the type of indefinite time, even of the eternal reign of the ſaints in heaven, and therefore beſt expreſſed in general or indefinite terms.

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Verſe 6th.—And he ſaid unto me, Theſe ſayings are faithful and true. And the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants the things which muſt ſhortly be done.

All the ſayings of this book are truths of God, and all the predictions in it ſhall be faithfully accompliſhed in due time. That God who is the Lord and ſovereign of all the holy prophets, who dictated to them what they revealed to men, and whom they cheerfully obeyed and devoutly worſhipped as their God, ſent a particular angel, who, on account of ſome peculiarities in his character or office is ſtiled peculiarly *his* angel, to ſhew unto his ſervants the things which muſt ſhortly be done. This angel is the ſame one, and the truſt committed to him is the ſame, that was mentioned in chap. i. 1. He was the particular and intermediate agent between Jeſus Chriſt and John, in conveying to John the things contained in this book. The prophecies of this book are things which muſt ſhortly be done. The firſt of them were accompliſhed in the days of John, immediately after this revelation was made to him; and ever ſince that time the ſucceeding predictions have been gradually fulfilled in the ſtricteſt conformity to the chain of prophecy contained in this book. The angel was

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to ſhew them to the ſervants of God. The book is left open to the inſpection of all; but the ſervants of God only perceive the meaning of the predictions, in ſo far as it is fit for ſupporting their faith and patience. So much are even the intellectual powers of man blinded or turned aſide by his wiſhes, his propenſities, or his averſions, that the ſervants of this or that church, of this or that vice, and of this or that erroneous opinion, ſee every thing, and theſe prophecies among the reſt, through a glaſs which gives them its own colour. But they who are the ſervants of the Lord, theſe upright, candid, pious, and diligent men, who in matters of religion have no other wiſh but to diſcover and obey the will of God, ſhall ſee every thing, and among the reſt theſe prophecies in their own colour. "The high way of the upright "is to depart from evil."

Verſe 7th.—Behold I come quickly: bleſſed is he that keepeth the ſayings of the prophecy of this book.

Chriſt cometh quickly in the accompliſhment of the predicted events. In the firſt of them he came quickly after the revelation was made to John. And he comes at the predicted time in every one of them. The ſame bleſſing which was pronounced in chap. i. 3. on thoſe who keep the ſayings

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ſayings of the prophecy of this book, is repeated in this verſe when the book draws near to a cloſe. Thoſe whom God bleſſes are bleſſed indeed. Is not this a powerful motive to the ſtudy of the prophecies of this book? For, unleſs we know them we cannot keep them in a way that may be ſtiled duty, or in a way to which a bleſſing is affixed. Thoſe who keep them ſhall be bleſſed in all the ſituations of life, even the moſt calamitous, by that ſupport which they ſhall afford to their faith and patience, and by that improvement and delight which they ſhall communicate to their heads and hearts, under the bleſſing of God. And they ſhall be qualified for the enjoyment of unſpeakable and endleſs bliſs in a future ſtate.

Verſes 8th, 9th.—And I John ſaw theſe things and heard them. And when I had heard and ſeen, I fell down to worſhip before the feet of the angel which ſhewed me theſe things. Then ſaith he unto me, See thou do it not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: worſhip God.

John informs us that he does not relate theſe prophecies as legendary tales or ſtories, which had

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been handed to him by uncertain tradition: but that he ſaw and heard them. He ſaw all the viſions, and he heard all the explications of them which were made by the angels. He was as fully perſuaded of the reality of the impreſſions made upon his mind by the viſions which are repreſented in this book, as he could have been if he had actually ſeen them with his bodily eyes, and actually heard with his bodily ears the information given by the angels. The nature of the impreſſions made upon the mind, and of the manner in which the ideas are excited in it by prophetic viſions, was formerly explained. Let it only be obſerved here, that the impreſſions made, and the ideas excited in the mind in theſe ways, are as real, ſtrong, and diſtinct, as thoſe are which are excited in the mind by viſible or audible objects, through the ordinary channels of the eyes and ears; and they are of the ſame kind too. Conſequently, the perſon who is conſcious of theſe impreſſions and ideas, is as much an eye and ear witneſs of what he atteſts from ſuch perceptions, as the man is who atteſts what he ſaw and heard. John therefore is to be regarded as an eye and ear witneſs of all the things which he relates in this book. This aſſertion farther implies, that without altering the viſions or declarations in any reſpect, John, with the moſt faithful ſimplicity, related them

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them exactly as they had been communicated to his mind.

On this occaſion John fell down again before the angel, in order to worſhip him. And he was again prevented by the angel; who told him that he was not the object of religious worſhip, for he was a ſervant of God as well as he, and engaged in a work ſimilar to that in which he and all the other prophets had been employed, even in communicating the will of God to mankind, and teſtifying of Jeſus; and that he was a fellow-ſervant of them who keep the ſayings of this book. Like them, he believed and candidly received divine revelation, confidently truſted to the accompliſhment of theſe predictions, and therefore obeyed the will of God. The angel again directs John to worſhip God only. Thoſe who worſhip angels, not only idolatrouſly rob God of his prerogative; but alſo ſeem to know better what is due to angels than they do themſelves. This whole matter was fully explained in the commentary on chap. xix. 20. to which the reader is referred.

Verſe 10*th.*—And he ſaith unto me, Seal not the ſayings of the prophecy of this book: for the time is at hand.

John is commanded not to ſeal the ſayings of the prophecy of this book, In the laſt chapter of the

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the prophecies of Daniel, that prophet is commanded to ſeal his book, verſe 4th, "But thou O Daniel "ſhut up the words, and *ſeal* the book even to the "time of the end:" and verſe 9th, "And he ſaid, "Go thy way Daniel: for the words are cloſed up "and *ſealed* till the time of the end." It was thus ſignified in the ſymbolical language that the hints given by Daniel of the Papal hierarchy, of the wilderneſs ſtate of the Chriſtian church, and of the millennian ſtate of it, were deſignedly ſo ſhort and obſcure, that this part of his prophecies was as a ſealed book, and ſhould continue ſo to *the time of the end*; that is, to the laſt or goſpel times, when a prophet ſhould be ſent to explain and illuſtrate theſe hints. Accordingly, that prophecy of Daniel is repreſented as a ſealed book in chap. v. 1. of this book, and Chriſt enables John by viſions to open up and explain it in the prophecies of this book. Hence, when it is ſaid to John in this verſe, "Seal not the ſayings of the prophecy of this "book," it is declared in the ſymbolical language, that no ſucceeding prophet ſhall be ſent to unfold the myſteries of this book, as John hath done thoſe of the prophecy of Daniel; that it is left open for the inſpection and ſtudy of all; and that it may be underſtood by the candid, intelligent, and ſtudious, under the ordinary bleſſing of God, without any aid from prophetic inſpiration.

In

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In the close of the verse this reason is assigned for leaving it open, "for the time is at hand." And it is the very strongest reason for not sealing up a prophecy. The time of the accomplishment of its first predictions was at hand when John wrote this book, and they were actually fulfilled accordingly. And as it contains a close chain of prophecies from the days of John to the end of the world, the time is at hand in every age for the accomplishment of some or other of its predictions. Those persons who live in the time in which the predicted events shall happen, are most deeply interested in the prophecy of them; it is therefore fit that it should be left open to them, "because the time is at "hand." Dark prophecies are best understood when the events have taken place, and the predictions can be compared with the events. As prophecies are best understood when the time is at hand, it is certainly highly proper that in that case they should be left open for the inspection of all.

For near 1700 years, events predicted in this book have been happening. Hence, we enjoy every advantage for understanding all the predictions which foretel events previous to the present day, which can be derived from the events themselves as explanatory of what is dark in the predictions. Those men act very preposterously indeed, who, by despising this book, seal it up when not only is the time at hand, but with respect to far

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the greateſt part of it, the time is paſt. Neither preſent nor paſt events will of themſelves explain the full meaning of the predictions which refer to them. They explain the predictions to thoſe perſons only, who with candour, judgement, and diligence, ſtudy the meaning of the predictions, obſerve preſent events, and from authentic hiſtory make themſelves acquainted with thoſe which are paſt. He who does not underſtand the great outlines of prophecy at leaſt, however accurately he obſerves preſent events or knows paſt ones, can never ſay whether or not they agree to the predictions. And on the other hand, though he hath acquired a tolerable knowledge of the meaning of the prediction, he cannot ſay that it hath been accompliſhed in the preſent or in former times, unleſs he hath ſearched the hiſtory of the times which are paſt, and obſerved with accuracy the events which take place in the world around him. Before we can make a juſt compariſon of any two objects, we muſt have a diſtinct knowledge of them both.

Verſe 11th.—He that is unjuſt, let him be unjuſt ſtill: and he which is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

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to all, though expreſſed in ſuch terms as may
be underſtood without the aid of a new revelation. This unſealed prophecy ſhall impoſe no reſtraint upon the conduct or the motives of men. Thoſe who are unjuſt will be unjuſt ſtill, thoſe that are filthy ſhall be filthy ſtill. He that is righteous ſhall be righteous ſtill, and he that is holy ſhall be holy ſtill.

A prophecy expreſſed not merely in the ſymbolical language, but even in the plaineſt alphabetical language, would never hinder a ſingle perſon from accompliſhing its predictions, nor from acting that part which it aſcribes to him. In the preſent perverted ſtate of human nature, there is ſome unaccountable biaſs in man, which in ſpite of the ſtrongeſt evidence makes him diſbelieve what he does not wiſh to believe. Many, clear, and full, were the prophecies in the Old Teſtament concerning Meſſiah, and they were fulfilled in the moſt minute and ſtriking manner in Jeſus. But though the Jews who lived in the days

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of Chriſt believed the divine inſpiration of theſe prophecies, and knew the hiſtory and life of Jeſus, yet inſtead of acknowledging him as the Meſſiah, they rejected and even crucified him, and thereby fulfilled the very prophecies, which though clear in themſelves, and rendered doubly ſo by the events, they would not believe. And hence, it was juſtly ſaid to them in Acts ii. 23. "Him (Chriſt) "being delivered by the determinate counſel and "foreknowledge of God, ye have taken, and by "wicked hands have crucified and ſlain."

The prophecies of God, however clear, will never prevent their own accompliſhment, nor take away the liberty and reſponſibility of man for his conduct. The Jews in crucifying Jeſus fulfilled the prophecies concerning them, without intending to do ſo, nay from a very different and criminal intention. While executing the determinate counſel of God, they intended another thing, and therefore did it with wicked hands. Similar is the caſe with men in every country and age with reſpect to even the cleareſt prophecies. There always have been, and there always will be, abundance of men to diſbelieve, in order to accompliſh the prophecies of God. For inſtance, though the predictions concerning the Papal hierarchy had been clearer if poſſible than they are, that hierarchy would have been erected, would not have been finally diſſolved until the year 1999, would have

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have had many votaries, and they would never have applied these predictions to themselves.

This observation does not apply to prophetic writings only. The constitutions, the tempers, the educations, the habits, the interests, and the inclinations of men, are so various, and have so powerful an influence in warping their understanding, that the plainest didactic writings are grosly misunderstood and misapplied by some men. Some men disbelieve and deny the plainest doctrines of the bible. Some deny divine revelation altogether. Some are unjust and filthy, notwithstanding the plain precepts and awful denunciations of sacred scripture against sin, the powerful motives to holiness contained in it, the dictates of conscience, and even their present respectability and interest. Let none therefore be afraid that the clearest prophecy or the plainest comment upon it will ever defeat its own end by preventing its accomplishment. And let none be surprized that this should be the case, since such conduct in men, relative to prophetic writings, is so strictly analogous to their ordinary conduct relative to all other writings which are addressed to the heart as well as to the understanding.

In this verse the present tense of the imperative is used, instead of the future of the indicative. Instead of saying he that is unjust *shall* be unjust still, it is said he that is unjust *let* him be unjust still.

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This mode of expreſſion is agreeable to the Hebrew idiom frequently uſed in prophetic writings, eſpecially in the book of Pſalms. Not to detain the reader with other inſtances, it is ſaid in Pſalm cix. 8. "*Let* his days be few, and *let* another take "his office." This paſſage the inſpired author of the Acts of the Apoſtles in chap. i. 16,—20. expreſsly informs us is a prophecy concerning the the traitor Judas. "Men and brethren this ſcrip- "ture muſt needs have been fulfilled which the "Holy Ghoſt bythe mouth of David ſpake before "concerning Judas, which was guide to them who "took Jeſus. For it is written in the book of "Pſalms, *Let* his habitation be deſolate, and *let* "no man dwell therein: and his biſhoprie *let* ano- "ther take." This idiom is introduced with peculiar propriety in this verſe. The very conſtruction of the language intimates, that the clearneſs of the prophecy ſhall have no more influence in making wicked men abandon their wickedneſs and defeat the prophecy, than it could have had if they had been under an expreſs and ſupreme command to be unjuſt ſtill. And the knowledge of the predictions, inſtead of checking the righteous and holy, will ſtrengthen their faith and patience, and animate their zeal.

Verſe

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Verſe 12th.—And behold I come quickly; and my reward is with me, to give every man according as his work ſhall be.

Jeſus came quickly in the events which accompliſhed the firſt predictions in this book. He will come much ſooner in all the predicted events in every age than the generality of the men of that age ſhall expect, thoſe of the millennian one only excepted. In all theſe events he will reward every man according as his work ſhall be. The truly religious man ſhall taſte the comforts and joys of religion here. And to the wicked there ſhall be no peace, for his heart is like the troubled ſea, which cannot reſt. The vials of divine wrath ſhall be poured out on Antichriſt's kingdom, in temporal judgements exactly aſſimilated to their public crimes; and the kingdom of God ſhall become triumphant on earth ſo ſoon as the world ſhall be fully prepared for ſuch a ſtate. When the bride ſhall have made herſelf ready, ſhe ſhall become the Lamb's wife. When the gold ſhall be completely refined in the furnace, with it, pure as tranſparent glaſs, ſhall the ſtreets of the new Jeruſalem be paved. To every individual perſon ſhall Chriſt come quickly by death. Ere long every man living in any country or period of the world, ſhall be called from this world by an authority as irreſiſtable

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irreſiſtable as that which ſhall bring about the events predicted in this book. To the greateſt part of men this call ſhall be given ſooner than they expect, and at a time when they are not looking for it. Then every man ſhall receive a final doom from Chriſt, not for, but ſtrictly conformable to, his works. It ſhall then be well with the righteous, and ill with the wicked. How powerful a motive is this to make men take heed to their works?

Verſe 13*th.*—I am Alpha and Omega, the Beginning and the End, the Firſt and the Laſt.

Jeſus informs John who he is, "The Beginning "and the End, the Firſt and the Laſt." That divine perſon who gave beginning to this world by creating it; and who ſhall put an end to it by judging the men and burning the earth:—that perſon who inſpired the prophets, and in whom all the prophecies terminate. This is the ſame appellation with that given to Jeſus in chap. i. 8.

Verſe 14*th.*—Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

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The words "*his* commandments" ſhould have been tranſlated "*its* commandments:" for "*this* "*book*" mentioned in verſes 7th, 8th, and 9th, is the antecedent to this relative expreſſion, as is evident from our tranſlation, and ſtill more ſo from the original Greek. They who do its commandments are thoſe who regulate their faith, worſhip, and obedience, by the commandments recorded in this book; who keep the commandments of God and the teſtimony of Jeſus. In general, they are thoſe who habitually regulate their conduct by the commandments of God as recorded in the ſacred ſcriptures.

The middle clauſe of the verſe runs thus in the original: ἵνα ἐσαι ἡ ἐξουσια αυτων επι το ξυλον, which ſhould have been tranſlated, "that they may have "power (or rather licence) of the tree of life." ἐξουσια is derived from ἔξεσι licet.

It was formerly ſhewn that the tree of life ſignifies true religion in its millennian purity, which is the food of the ſpiritual life in the ſoul. The city is the new Jeruſalem, the city deſcribed in this and the preceding chapter as the hieroglyphic of the millennian ſtate of the church. In the laſt verſe of chap. xxi. it is declared that no wicked perſons ſhall enter the gates of that city, that is, become members of the millennian church, but only thoſe perſons who are ſpiritually alive in Chriſt Jeſus. Hence the plain meaning of this verſe

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verſe is, that the way which God hath appointed for men to acquire true religion, and which he bleſſes for that purpoſe to all who uſe it, is the doing of his commandments as they are recorded in ſacred ſcripture. That the way of conformity to his commandments is the gate through which in every age true votaries ſhall be introduced into the true church of Chriſt, and through which in particular they ſhall be introduced into the millennian church. In doing his commandments, God gives men the faculty and licence to regain that true religion which they had loſt by the depravity of their natures, and which they could not regain by human wiſdom or commandments of men. 1 Corrin. i, 21. Matth. xv. 19. James i. 21,—25. They who do the commandments of ſacred ſcripture ſhall be bleſſed thus in the honeſt and diligent uſe of thoſe very means of religion which God himſelf hath provided for obtaining it, they ſhall receive that divine bleſſing and aid which ſhall conduct them in the way of God's commandments to the actual attainments of true religion. If they live in the millennian age of the church, they who do the commandments of God ſhall be members of that church, which ſhall be purified from all the commandments of men taught as doctrines, and conſequently fit for thoſe men only who do the commandments of God. Poſſeſſed of true religion, and the members of ſo pure and

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and prosperous a church, they shall be blessed and happy in this world, and raised to higher degrees of endless happiness in a future world. For the citizens of the new Jerusalem shall reign for ever and ever. And if they live in the present or any other age previous to the millennium, by doing the commandments of God, they shall, under the divine blessing, undoubtedly learn that true religion which is the food of the spiritual life; and they shall become members of the true and universal church of Christ, of which the millennian church is an illustrious part. And let their outward situations be what they will they shall be blessed.

I am convinced that there never was an instance of a man, who habitually endeavoured to do the commandments of God, as recorded in sacred scripture, and yet did not find true religion; nor of one whose soul was enlightened, purified, and strengthened by true religion, who did not enjoy, in proportion to his attainments in religion, a degree of refined happiness in God, in himself, in the creatures of God, and in all the dispensations of divine providence and grace. Men who with a narrow bigotry attach themselves to this or that church, modelled in many of its parts upon human inventions, and who view that as the only church of God on earth, shall feel their minds often distressed for its safety, when they see its risings and declinings

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clinings like all the kingdoms of men. But he who knows that the church of Chriſt conſiſts of all thoſe ſcattered individuals through the whole world who do the commandments of God, in whatever viſible church they outwardly worſhip God, entertains no fears for his church. He knows that ſuch an univerſal kingdom erected in the hearts of Chriſtians is the kingdom of God, and that the wiſdom and power of God will ſupport his own kingdom againſt all oppoſition and danger. He contemplates with delight its progreſs in the world. He beholds all things working together for its good. He ſees the progreſs of learning, liberty, and commerce, bringing its hidden treaſures to view, and carrying the knowledge of it to diſtant nations. He perceives even perſecution purging it from the corruptions produced by the ſtagnations of peace and outward proſperity, and driving upright men againſt their will from their native land to carry true religion, as the apoſtles of Jeſus, to nations ſitting in darkneſs and under the ſhadow of death. He looks forward with exultation to the millennian ſtate of the church, when this kingdom of God ſhall extend over all the kingdoms of the world, and when its ſubjects ſhall be nearly as numerous as the men who ſhall inhabit the earth. He looks up to heaven, and with a joy truly heavenly recogniſes a church there, in which

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which no single person who on earth did the commandments of God is awanting. His trust in God is firm. Of the church of Christ he never despairs. His benevolence to men is as extensive as human nature. His brotherly affection to Christians is as large as the character of Christian and the church of Christ. With that affection he loves all who he believes love our Lord Jesus Christ in sincerity; though by differing in lesser matters some should say, I am of Paul, some, I am of Apollos, or some, I am of Cephas, provided they are in reality and in essentials of Christ. How happy must such a person be, and how well must he be trained up by such views, affections, and conduct, for happiness in a future state.

Verse 15th.—For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Both in the millennian and in the present state of the true and universal church of Christ, all persons of the following characters, whatever they may pretend, are not members of it, nor shall they be members of it in the heavenly state if they live and die of these characters.—All contentious and quarrelsome persons, all who use charms and incantations,

cantations, all ſenſual perſons, all cruel perſons and murderers, all idolaters, and all who love a lie or make a lie. Every perſon who thinks coolly on the ſubject, muſt clearly perceive that perſons of all theſe characters are unfit to worſhip and enjoy God, or to enjoy the true happineſs of man in any ſtage of his exiſtence.

Verſe 16th.—I Jeſus have ſent mine angel to teſtify unto you theſe things in the churches; I am the root and the offspring of David, and the bright and morning ſtar.

Jeſus informs John that he had ſent his angel to teſtify unto him the things which are contained in this book, not on his account only, but alſo on account of the churches. The words tranſlated *in the churches* are επι ταις εκκλησιαις, which ſhould have been tranſlated, on account of the churches. For επι moſt commonly ſignifies *propter*, on account of, which governs the dative, as it does in this verſe. Theſe prophecies were publiſhed for the benefit and advantages of the churches of Chriſt. They were revealed to John, that, in the firſt place, having committed them to writing, he might communicate them to the ſeven Chriſtian churches at that time in Aſia. Jeſus expreſsly commanded John to ſend

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ſend them to theſe churches, chap. i. 11. and John addreſſed them to them accordingly, chap. i. 4. By divine providence they were to be preſerved and ſent in due time to all the Chriſtian churches in the world, in order to ſupport their faith and patience.

In this verſe Jeſus declares his divine and human nature, by ſtiling himſelf both "the root and the "offspring of David." As the root of David, he communicated exiſtence and life to David. In his divine nature he was before David and before Abraham. As the offspring of David, in his human nature he ſprang from David. In that nature he was deſcended in the ſtraight line from David, as appears from his genealogies recorded in Matth. chap. i. and Luke chap. iii. Iſaiah propheſies of Chriſt as the offspring of David, ch. xi. 1. "And there ſhall come forth a rod out "of the ſtem of Jeſſe, and a branch ſhall grow out "of his roots." In Pſ. cx. 1. He is ſtiled David's Lord. On theſe words of the Pſalmiſt Jeſus puts to ſilence the captious Phariſees. And indeed they muſt put to ſilence every perſon who does not acknowledge the divine and the human nature of Chriſt. Mat. xxii. 41,—46. "While the Phariſees "were gathered together, Jeſus aſked them, ſay-"ing, What think ye of Chriſt? Whoſe ſon "is he? They ſay unto him, The ſon of David.

"He

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" He ſaith unto them, How then doth David in " ſpirit call him Lord, ſaying, The Lord ſaid un- " to my lord, Sit thou on my right hand, till I " make thine enemies thy footſtool? If David then " call him Lord, how is he his ſon? And no man " was able to anſwer him a word, neither durſt a- " ny man (from that day forth) aſk him any " more queſtions." He is alſo the bright and morning ſtar;—that divine teacher, who hath knowledge and truth in himſelf, and who like the morning ſtar diſpells the clouds of night, and uſhers in the light of day. He is the true light which lighteneth every man that cometh into the world. He is the glory of his antient people Iſrael, and the light to enlighten the Gentiles.

Verſe 17th.—And the Spirit and the Bride ſay, Come. And let him that heareth ſay, Come. And let him that is athirſt come. And whoſoever will, let him take of the water of life freely.

The Holy Spirit of God is repreſented as deſiring that Chriſt's kingdom may come. The Spirit of God, by his gracious influences on the hearts of men, promotes the intereſts of that kingdom in every period of it. But this paſſage refers chiefly to the millennian ſtate, which in ſcripture is moſt commonly

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commonly repreſented by the coming of Chriſt's kingdom. That period ſhall in a peculiar manner be the reign of the Holy Spirit. Satan bound for a thouſand years ſhall not then influence the conduct of men. The Spirit of God ſhall then put his laws in their inward parts, and write them upon their hearts. They ſhall all be taught of God.

The bride ſaith come. The true church of Chriſt looks forward to, and prays for that pure, glorious, and happy ſtate of the church. They all pray, as taught by Chriſt, "Thy kingdom come, "thy will be done on earth as it is in heaven." Let every one who heareth of the kingdom of God pray that it may come. This is his duty. The hearing of that kingdom, if he does not pray for its proſperity and promote its intereſt, will greatly aggravate his guilt and his doom. For, to whomſoever much is given, of them the more will be required. Let him that is athirſt come. Let every one who ſincerely and ardently deſires toknow and do the will of God, come. Such deſires will lead him towards, and qualify him for finding the way of righteouſneſs and joy. He ſhall come, along with the other ſubjects of Chriſt's kingdom, as one of the citizens of Zion. "Bleſſed are they who do "hunger and thirſt after righteouſneſs, for they "ſhall be filled."

And

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" And whoſoever *will*, let him take the water " of life freely." The goſpel of Jeſus cloſes with this extenſive and gracious invitation and exhortation with which it was at firſt opened, and which runs through every part of that ſyſtem of truth and grace. The angel who announced the birth of Chriſt to the ſhepherds of Bethlehem, ſaid unto them: " Behold I bring you good tidings of great joy, which ſhall be to *all people*." Iſaiah ſays, " Ho every one that thirſteth, come ye to the wa- " ters, and he that hath no money come ye, buy " and eat, yea come and buy wine and milk with- " out money and without price." Jeſus complained thus of infidel men, " Ye *will not come* to me " that ye may have life." And he ſays, " If any " man *will do* the will of God, he ſhall know of " the doctrine, whether it be of God, or whether " I ſpeak of myſelf." And commiſſioning his apoſtles to preach the goſpel, he ſaid unto them, " Go ye unto all the world, and preach the goſpel " to *every creature*." The plain import of all theſe paſſages, which are exactly parallel to the one now under our view is, that the goſpel is a ſyſtem of religion and a ſcheme of ſalvation intended for all men, that it is freely offered to all men, and that it is want of *will* which hinders any of theſe men to whom it is actually offered to embrace it. They *will not come* unto the light, leſt their evil deeds ſhould

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ſhould be reproved. Let every man who inclines to do it embrace that true religion which is repreſented by the water of life. Is is offered to him, not for any merit of his own, but freely; or as the Greek word (δωρεαν) ſignifies, as a *gift*. If he does not embrace it, he ſhall have nothing to blame for his bad conduct but his own obſtinate will.

Verſes 18th, 19th.—For I teſtify unto every man that heareth the words of the prophecy of this book, if any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book: and if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

This book being finiſhed, theſe verſes contain a ſolemn and awful threatening againſt every man who ſhall knowingly and intentionally add to or take from the things which are contained in it. This threatening, founded in the very nature of inſpired ſcripture, is placed with peculiar fitneſs in the end of the book which cloſes the canon of ſacred ſcripture. It is a ſolemn intimation that the ſacred canon is cloſed, and a warning to men not

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to be impoſed upon by any later writings which may lay claim to inſpiration. It is alſo a ſolemn and awful warning given to every man who reads and hears inſpired ſcripture, not intentionally to add any thing as the word of God which is not contained in ſcripture, nor to take away from it any thing which is contained in that ſacred record. One can ſcarce ſuppoſe a higher degree of impiety and wickedneſs than a deliberate intention in any reſpect to corrupt theſe writings, which are inſpired, and which we believe to be ſo. If any man does ſo, both the nature of the thing, and the expreſs denunciation of God, declare that he ſhall be deprived of all the bleſſings promiſed in this book, and expoſed to all the plagues which are denounced in it.

Under, I truſt, a juſt impreſſion of this awful threatening, of the ſacred nature of truth, and of the dignity of divine revelation, I have not knowingly and intentionally added to nor taken from the things contained in this book in the commentary which I have written upon it. If therefore any thing is ſaid in this commentary which gives offence to any individual or any ſociety of men, it was ſaid, not to give them offence; but becauſe I believe it is ſaid in the prophecies of this book, and therefore I durſt not take it away. It was ſaid, becauſe I truſt I fear God more than man, and deſire the praiſe of God more than the praiſe

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